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ABSTRACT

This unit on Wyoming's early settlement and ethnic groups provides concepts, activities, stories, charts, and graphs for elementary school students. Concepts include the attraction Wyoming held for trappers; the major social, economic, and religious event called "The Rendezvous"; the different ethnic and religious groups that presently inhabit Wyoming; and the connection between population growth and energy-related industry. Students engage in mapping early settlement patterns, writing imaginary diaries of trappers or explorers, writing and producing a play on Wyoming pioneer life, displaying family antiques, preparing a pioneer meal for parents, and inviting ethnic/pioneer persons to visit the classroom. Reproducible materials include a vocabulary list, puzzles, directions for making a conestoga wagon out of tag board, and frontier recipes. Essays discuss blacks, Chinese, Mexican Americans, and the American cowboy in Wyoming. A list of resource persons and reproducible maps are also included. (KC)

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UNIT IV

WYOMING'S EARLY SETTLEMENT AND ETHNIC GROUPS

BY: TERRY ROBINSON

Wyoming Studies Development Model,

A Title IV C, Fy '80 Project, Directed

By Malcolm Cook, Social Studies Consultant

Draft III

SO 013 325

Dr. Byron Barry, Superintendent of Schools

Laramie County School District Number One

Cheyenne, Wyoming

The State of Wyoming

Department of Education | Hathaway Building | Cheyenne Wyoming 82002

Lynn Simons
Superintendent of Public Instruction

WYOMING STUDIES DEVELOPMENT MODEL
(WySDM)

1979-81

A Federal Title IVc Project developed by Laramie County School District Number One, Cheyenne, Wyoming in cooperation with the Wyoming State Department of Education, Lynn Simons, State Superintendent of Public Instruction.

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Hathaway Building
Cheyenne, WY 82002

Unit IV

Wyoming's Early Settlement

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Student Activities.....Golden Rod

Stories, Charts and Graphs.....Pink

Blacks in Wyoming

The Chinese in Wyoming

Spanish surnamed

Stories about other groups can be found in the book, Peopling the High Plains, Wyoming's European Heritage.

Selected Resource People.....Salmon

Selected Bibliography.....Blue

Maps.....White

INTRODUCTION

INTRODUCTION TO UNIT IV

"Wyoming's Early Settlement and Ethnic Groups" is the fourth unit in a series of 12 to be developed for use in the district's classrooms. In developing this unit ideas were accepted from local teachers, teachers from other areas of Wyoming and Wyoming State Museum and Archives personnel.

Again, Dr. Harold Brown's book, Wyoming Occupance Atlas, was most helpful, as was A Teaching Guide for the Cultural History and Geography of the Western Frontier and Upper Missouri Region, published by the Educational Research and Service Center, University of South Dakota. We thank these people, and others, for their support and ideas.

No listing of goals or student outcomes is ever complete. No lesson plans have been written for use with this booklet. Each classroom teacher is free to use his/her expertise in adapting the material to their own classroom needs. Teachers are encouraged to add or delete as they see fit. Various social studies skills are included in the course of completing the various activities.

Malcolm Cook, Director

Terry Robinson, Facilitator

STUDENT CONCEPTS

WYOMING'S EARLY SETTLEMENT

AND ETHNIC GROUPS

CONCEPTS

1. After prehistoric settlers Wyoming's first settlers were Indian groups. For example; Shoshoni, Crow, Cheyenne, Arapaho, and the Oglala and Brule Sioux.

2. Because of Wyoming's many lakes and streams, it was rich in beaver, one of the most important of fur bearing animals. This led many trappers into the area prior to settlement.

3. The Rendezvous was important to the early trapper, and as such, was important to early Wyoming. Much trading was done with the Indians.

4. Some historians believe that about 1743 the Verendrye brothers were the first whites to see what is present day Wyoming. Other trappers followed, and by the early 1830's there may have been as many as 200 of them in Wyoming at one time.

5. Probably the first cabin built in Wyoming was built by Robert Stuart and his group near present day Casper in 1812 while "discovering" the Oregon Trail.

6. As the fur trade dwindled in the 1830's the trappers faded from history except for a few place names left in modern Wyoming.

7. After the trappers came people with other interests -- a few scientists, missionaries, sportsmen, then emigrants. Few stayed in Wyoming (the beginning of Wyoming's tourist trade?).

8. Fort Laramie was established as a trading post in 1834 and became increasingly important to the emigrants, Indians, and the settlers.

9. The first major group of permanent settlers came after 1867 with the coming of the railroad.

10. Many different ethnic and religious groups helped Wyoming grow.

    a. Chinese
    b. Blacks
    c. Northern European
    d. Southern European

11. Wyoming continued to grow at a slow rate after the mid 1880's until the recent energy growth brought many new people to our state.

EARLY SETTLEMENT AND ETHNIC GROUPS - UNIT IV

I. Because of Wyoming's many lakes and streams, trappers and mountain men were attracted here early in the 1800's.

At the end of this unit the student will know:

1. that the rivers and lakes in the area now called Wyoming had many beavers.

2. the importance of beaver fur to the clothing and hat industry in the early 1800's.

3. After prehistoric settlers and the Indians, Wyomings first residents were white trappers such as:

    1. The Verendrye brothers in about 1743.

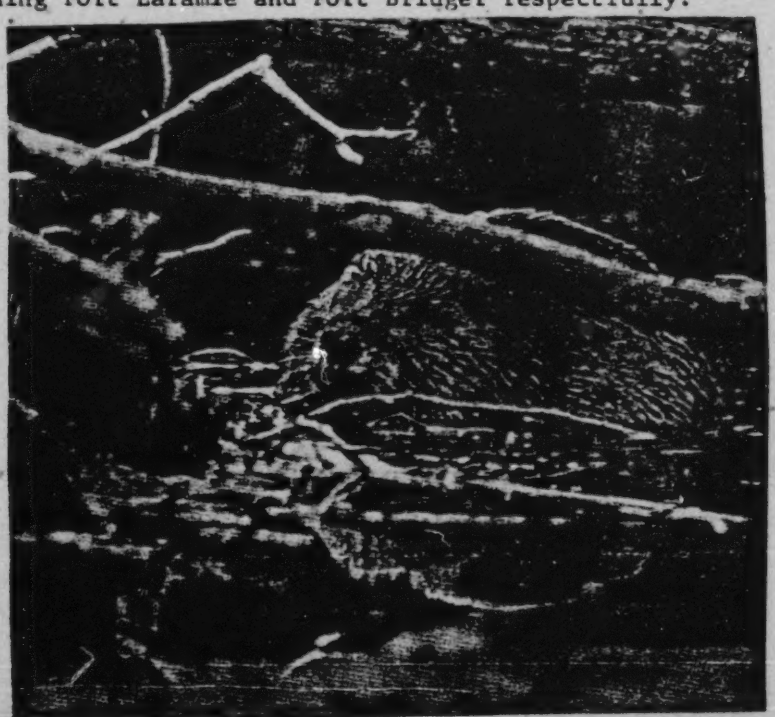
    2. Unnamed French traders in the 1790's.

    3. John Colter, 1807-8.

    4. Wilson Price Hunt 1811.

    5. Robert Stuart and 6 other Astor partners and employees in 1312-13.

    6. William Sublette, Jim Bridger, and Louis Vasquez, were among the most popular/famous trappers in Wyoming, and they did much for early Wyoming by building Fort Laramie and Fort Bridger respectfully.



II. The Rendezvous was a major social, economic, and religious event to the trapper and the Indian.

At the end of this unit the student will know:

1. the meaning of the word Rendezvous and its origin.

2. the first rendezvous was held in Wyoming on Henry's Fork of the Green River in 1825.

3. the valley of the Green River was a favorite place to hold the rendezvous with eight of them being held here.

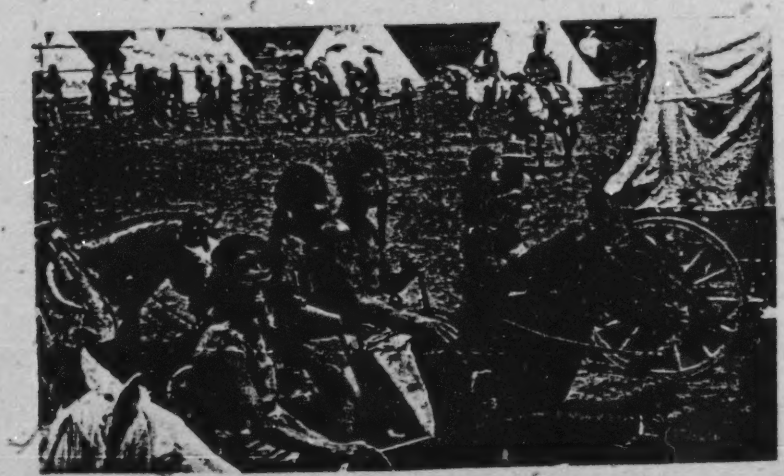
4. during a rendezvous the trapper received mail from "home", participated in religious activities, gathered supplies for another year of trapping by trading his fur pelts for them, and had a lot of fun visiting with his friends.

5. as the fur trade dwindled in the 1830's the trapper faded from history except for a few place names left in modern Wyoming. Some became guides for trans-Wyoming travel.

6. between the towns of Pinedale and Big Piney, Wyoming on the second Sunday of July, a historical pageant is held to commemorate the "Rendezvous". More information can be secured from:

Big Piney Chamber of Commerce
Big Piney, Wyoming 83113

Pinedale Chamber of Commerce
P.O. Box 176
Pinedale, Wyoming 82941



III. Other groups came to or through Wyoming.

At the end of this unit the student will know:

1. after the trappers came scientists (to explore Yellowstone-the Hayden expedition), missionaries, sportsmen, then emigrants on the Oregon, Utah, California Trail. Not many stayed in Wyoming.

2. the first major group of settlers arrived about 1867 with the railroad. Many homesteaders arrived in Wyoming by pullman car rather than in covered wagon. (The next unit on railroads will deal more fully with this.)

3. different ethnic and religious groups now call Wyoming home.

    a. Native American

    b. Chinese

    c. Blacks

    d. Spanish surnamed

    e. Scandinavians

    f. Germans

    g. Russians

    h. Basques

    (See the story section for information on some of these groups)

    Also, a booklet entitled, "Peopling the High Plains, Wyoming's European Heritage - Curriculum Ideas and Guide for Teachers", is available from the Center for Research, Service and Publication, College of Education, University of Wyoming, Laramie, Wyoming 82071. This booklet has many curriculum and instructional ideas for the teacher.

4. future population projections for Wyoming indicate substantial growth as the state's energy related mineral deposits are developed.

EARLY SETTLEMENT AND ETHNIC GROUPS - UNIT IV

IV. Wyoming's population growth was slow until recent energy-related industries brought many new people to our state.

At the end of this unit the student will know:

1. Wyoming's population growth has been slow.

2. Wyoming has a great deal of coal, petroleum products, uranium, and other energy related materials.

3. that because of the "energy crisis" Wyoming has seen major growth as its natural wealth has been developed.

4. some towns in Wyoming have grown faster than their local services. These towns are called "impacted" areas. Rock Springs and Gillette are well known examples, but there are other towns that are impacted, in fact most have been impacted in someway.

STUDENT ACTIVITIES

WYOMING'S EARLY SETTLEMENT

ACTIVITIES

1. Begin or continue a pictorial history chart.

2. Encourage students to visit museums, historical sites, markers, monuments. The Wyoming State Museum has a program for young people. Other museums in the area are: Governor's Mansion Historical House, F.E. Warren Air Force Base Museum, First Day Cover Museum, and Frontier Park Museum. Visits to these sites can be arranged by telephone.

3. Make a map of early settlement patterns (ethnic). See the map on ethnic settlement patterns in the map section.

4. Have students pretend they are early explorers or trappers and keep diaries of what they observe and things that happen.

5. Make a map showing the different national claims in the area that became Wyoming. This map should include French, Spanish, English, Texan, and Mexican claims. (This could be a research project.)

6. Start a booklet of influential people during this period in history. Some suggested names you might want to consider are:

John B. Kendrick	General Dodge	Grace Raymond Hebard	S.W. Downey
John Iliff	General Augur	Esther H. Morris	
Thomas Moonlight	John W. Hoyt	Mrs. Lucy Phillips	
Wm. H. Bright	John E. Osborne	Amalia Post	
Francis E. Warren	Frank W. Mondell	Therese A. Jenkins	
Joseph M. Carey	E.A. Slack	Nellie Tayloe Ross	

7. Write a play on Wyoming pioneer life then produce it (or use puppets).

8. Set up displays of family antiques.

9. Visitations to historical homes or replicas of pioneer villages (museums) will emphasize the self-sufficiency of the pioneer. Cheyenne is fortunate to have several historic homes left, although several have been destroyed recently in the name of progress. Cheyenne has been divided into historic districts by the Cheyenne-Laramie County Regional Planning Office located at 1700 Snyder, Cheyenne, Wyoming. Telephone 635-0186. More information can be obtained by contacting the planning office. Small walking tours of local historic buildings are planned by them. Some of the buildings of interest are:

First United Methodist Church	Old Governor's Mansion
Atlas Theatre	State Capitol
Baxter Ranch Headquarters	Union Pacific Depot
Crook/Gibbons House	St. Mary's Catholic Cathedral
Keefe Cottages	Nagle/Warren Mansion
19th Street Castle	St. Mark's Episcopal Church
	Buildings on Francis E. Warren Air Force Base

10. Make dioramas of pioneer life.

11. Learn some games, songs, and dances of pioneer days. Keep in mind Wyoming's ethnic diversity. This can be a research project for individuals or groups. Two of the most popular dances done by the pioneers were: The Virginia Reel and the Varsovienne.

12. Write stories such as, "It would be fun to live in pioneer days because...", or "I remember when I was a young boy/girl and our family..".

13. Draw pictures or construct models to show the different means of transportation used by our early settlers. Such as: covered wagon, hand carts, stage coach, horseback, walking and railroad.

14. Make a picture dictionary of items found in a kitchen, living room, bath, etc. of a pioneer home.

15. Measure on the classroom floor the size of a conestoga wagon (4'x16'x4'). Have children name items that pioneers would want and need to take when they moved.

16. Make a tag board model of a conestoga wagon. See model in "how to" section.

17. Re-enact a typical school day in pioneer times.

18. Discuss health of the pioneers and some of the "Granny cures" or home doctoring.

19. Compare the amount of time we spend today obtaining our food to that required of the pioneer.

20. Prepare a pioneer meal for parents. Make it a hoe-down and have fun!

21. Make a picture display of the different ethnic groups that have helped Wyoming grow.

22. Secure pictures from the State Archives and make a display. Contact Paula West for more information. Her telephone number is 777-7826.

23. Have ethnic/pioneer people visit the classroom and tell of their life here.

24. Make maps of your community at 10-20-25 year intervals to its origin. Explain the growth patterns found.

25. Show the Larson's slide presentation on "The Mountain Man".

26. Make two lists, advantages and disadvantages of living in pioneer days.

VOCABULARY

Write a sentence for each of the following words:

EAST	TRADERS	WEBBED	EXPLORERS	RANCH
PIKE	TRAPPERS	REGION	BLIZZARDS	
SCENT	GLOSSY	POSSIBLES BAG	RAILROAD	
ANTELOPE	BEAVER	PACK HORSE	HOMESTEAD	

1.
2.
3.
4.
5.
6.
7.
8.
9.
10.
11.
12.
13.
14.
15.
16.
17.

N 11

PATHFINDERS AND MOUNTAINMEN PUZZLE

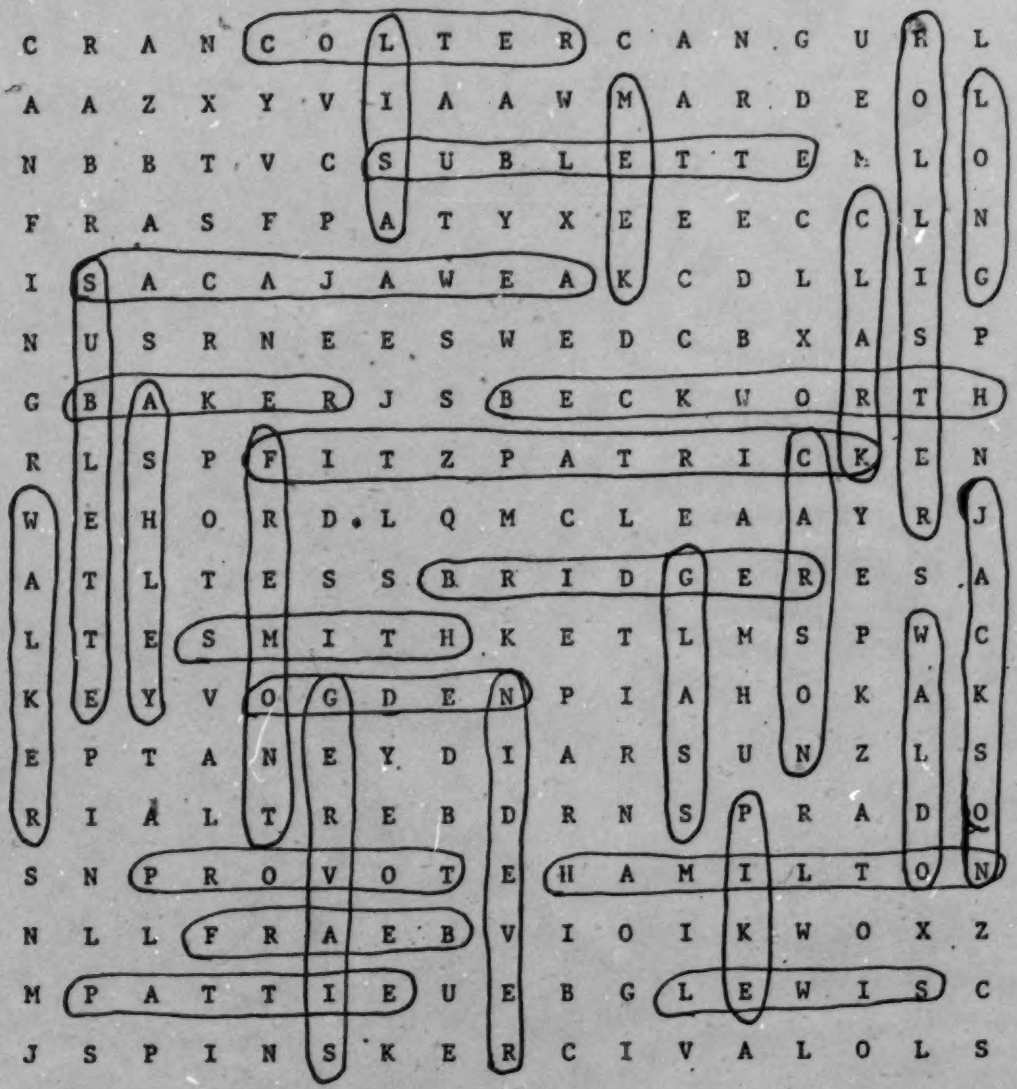
C R A N C O L T E R C A N G U H L
A A Z X Y V I A A W M A R D E O L
N B B T V C S U B L E T T E M L O
F R A S F P A T Y X E E E C C L N
I S A C A J A W E A K C D L L I G
N U S R N E E S W E D C B X A S P
G B A K E R J S B E C K W O R T H
R L S P F I T Z P A T R I C K E N
W E H O R D L Q M C L E A A Y R J
A T L T E S S B R I D G E R E S A
L T E S M I T H K E T L M S P W C
K E Y V O G D E N P I A H O K A K
E P T A N E Y D I A R S U N Z L S
R I A L T R E B D R N S P R A D O
S N P R O V O T E H A M I L T O N
N L L F R A E B V I O L K W O X Z
M P A T T I E U E B G L E W I S C
J S P I N S K E R C I V A L O L S

FIND ONLY THE LAST NAMES

ASHLEY (WILLIAM)
BAKER (JAMES)
BECKWORTH (JAMES)
BRIDGER (JAMES)
CARSON (KIT)
CLARK (WILLIAM)
COLTER (JOHN)
FITZPATRICK (THOMAS)
FRAEB (HENRY)
FREMONT (JOHN)
GERVAIS (JOHN BAPTISTE)
GLASS (HUGH)
HAMILTON (WILLIAM)
HOLLISTER (JAMES)
JACKSON (DAVID)
LEWIS (MERRIWEATHER)
LISA (MANUEL)
LONG (STEPHEN)
MEEK (JOSEPH)
NIDEUER (GEORGE)
OGDEN (PETER)
PATTIE (JAMES OHIO)
PIKE (ZEBULON)
PROVOT (ENTIENNE)
SACAJAWEA
SMITH (JEDEDIAH)
SUBLETTE (MILTON)
SUBLETTE (WILLIAM)
WALDO (WILLIAM)
WALKER (JOE)

TEACHER'S GUIDE

PATHFINDERS AND MOUNTAINMEN PUZZLE


C R A N C O L T E R C A N G U R L
A A Z X Y V I A A W M A R D E O L
N B B T V C S U B L E T T E N L O
F R A S F P A T Y X E E E C C L N
I S A C A J A W E A K C D L L I G
N U S R N E E S W E D C B X A S P
G B A K E R J S B E C K W O R T H
R L S P F I T Z P A T R I C K E N
W E H O R D L Q M C L E A A Y R J
A T L T E S S B R I D G E R E S A
L T E S M I T H K E T L M S P W C
K E Y V O G D E N P I A H O K A K
E P T A N E Y D I A R S U N Z L S
R I A L T R E B D R N S P R A D O
S N P R O V O T E H A M I L T O N
N L L F R A E B V I O I K W O X Z
M P A T T I E U E B G L E W I S C
J S P I N S K E R C I V A L O L S

FIND ONLY THE LAST NAMES

ASHLEY (WILLIAM)
BAKER (JAMES)
BECKWORTH (JAMES)
BRIDGER (JAMES)
CARSON (KIT)
CLARK (WILLIAM)
COLTER (JOHN)
FITZPATRICK (THOMAS)
FRAEB (HENRY)
FREMONT (JOHN)
GERVAIS (JOHN BAPTISTE)
GLASS (HUGH)
HAMILTON (WILLIAM)
HOLLISTER (JAMES)
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PROVOT (ENTIENNE)
SACAJAWEA
SMITH (JEDEDIAH)
SUBLETTE (MILTON)
SUBLETTE (WILLIAM)
WALDO (WILLIAM)
WALKER (JOE)

ANIMALGRAM

A C M B E H Y P J A C K R A B B I T

C R O R A C C O O N M P S T L B V W

R A U Y C M O V N T O A D M U L W O

L O N J O E N T R E S S R O O I O D

R U T N U T U R T L E O L M W O L F

B F R O G H E A N O N L Y M O N V O

C O A T A A N T U P N B B O O T E X

A H C E R N O T R E W T E R N P R R

G R I Z Z L Y L T O B E A V E R I A

O V R P R E M E N G H F R I H A N Z

O C A L M O O S E L O R E G L I E Z

D K L S H U E N L W R M A O E R O E

M B L O K L N A E E N R I P O I T D

Y O V E M U S K R A T A S H E E P P

O B U U O D N E Y S O N N E A D B A

R C M S L E L K J L A E C R G O A T

Y A A R E G I A N E D A R R E G T N

D T T L I N E U D Y S Q U I R R E L

FIND THE ANIMAL

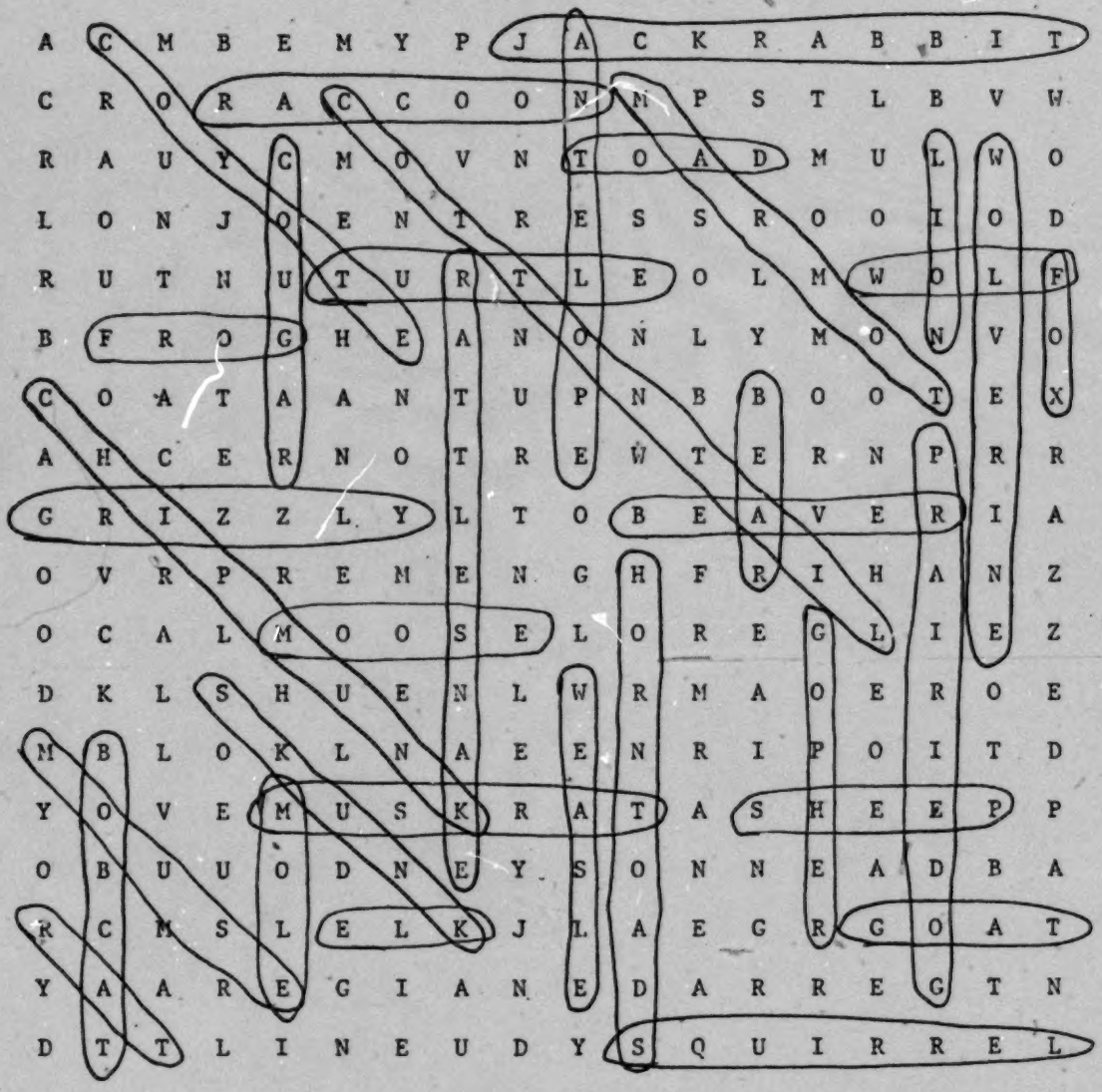
coyote
grizzly
elk
bear
wolf
antelope
jackrabbit
fox
prairie dog
gopher
cottontail

(mountain) goat
(mountain) sheep
(mountain) lion
marmot
muskrat
beaver
bobcat
cougar
chipmunk
squirrel
moose

raccoon
skunk
wolverine
mole
mouse
rat
rattlesnake
horntoads
frog
toad
turtle
weasle

TEACHER'S GUIDE

ANIMALGRAM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R A U Y C M O V N T O A D M U L W O
L O N J O E N T R E S S R O O I O D
R U T N U T U R T L E O L M W O L F
B F R O G H E A N O N L Y M O N V O
C O A T A A N T U P N B B O O T E X
A H C E R N O T R E W T E R N P R R
G R I Z Z L Y L T O B E A V E R I A
O V R P R E M E N G H F R I H A N Z
O C A L M O O S E L O R E G L I E Z
D K L S H U E N L W R M A O E R O E
M B L O K L N A E E N R I P O I T D
Y O V E M U S K R A T A S H E E P P
O B U U O D N E Y S O N N E A D B A
R C M S L E L K J L A E G R G O A T
Y A A R E G I A N E D A R R E G T N
D T T L I N E U D Y S Q U I R R E L

FIND THE ANIMAL

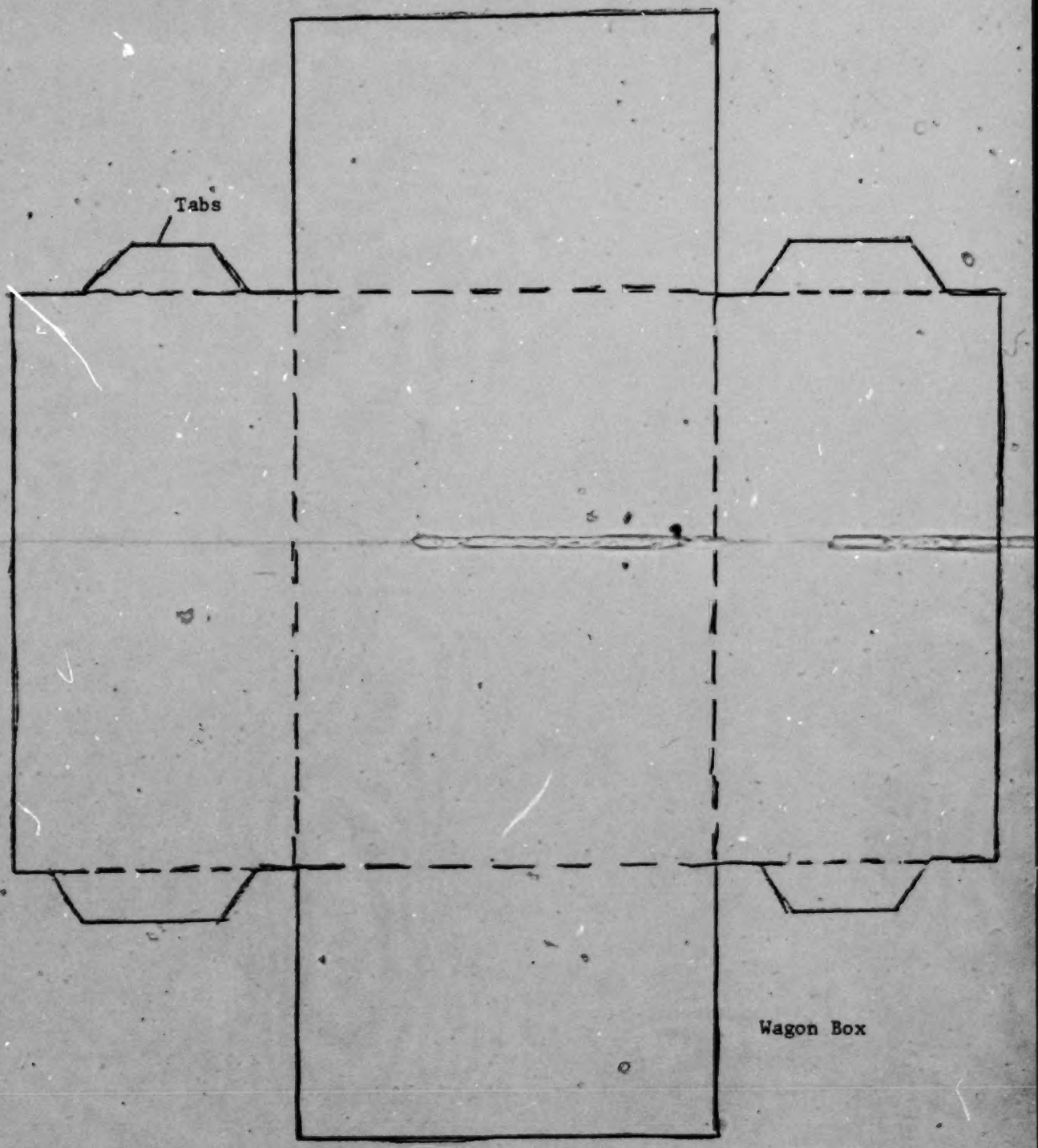
coyote
grizzly
elk
bear
wolf
antelope
jackrabbit
fox
prairie dog
gopher
cottontail

(mountain) goat
(mountain) sheep
(mountain) lion
marmot
muskrat
beaver
bobcat
cougar
chipmunk
squirrel
moose

raccoon
skunk
wolverine
mole
mouse
rat
rattlesnake
horntoads
frog
toad
turtle
weasle

Directions for making a Conestoga Wagon of tag board.

(Transfer to tag board and cut out)

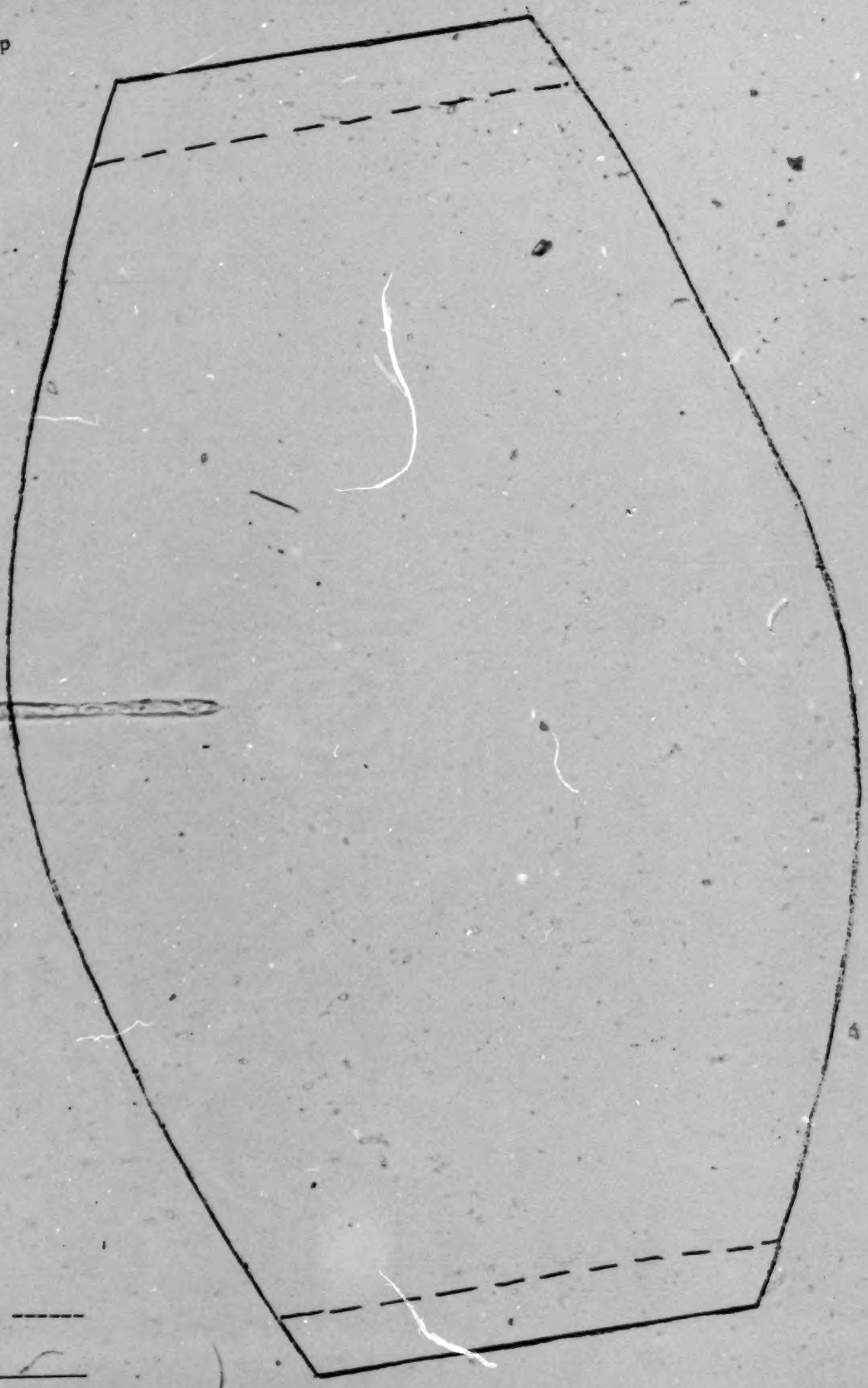


Fold ------

Cut _____

Conestoga Wagon Top

Make of white typing paper



Fold ------

Cut _____

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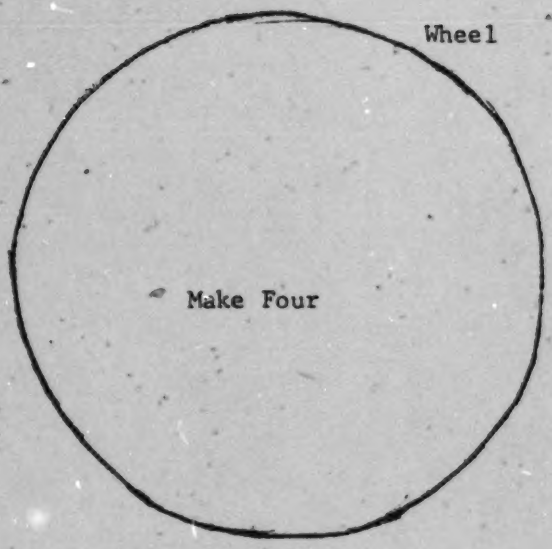

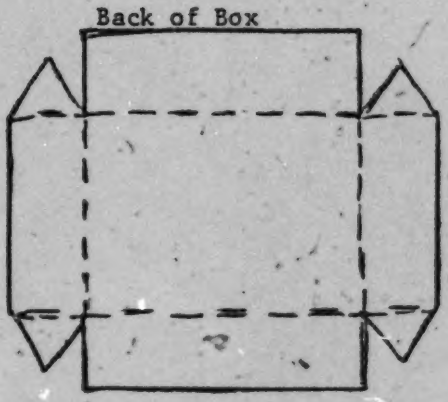

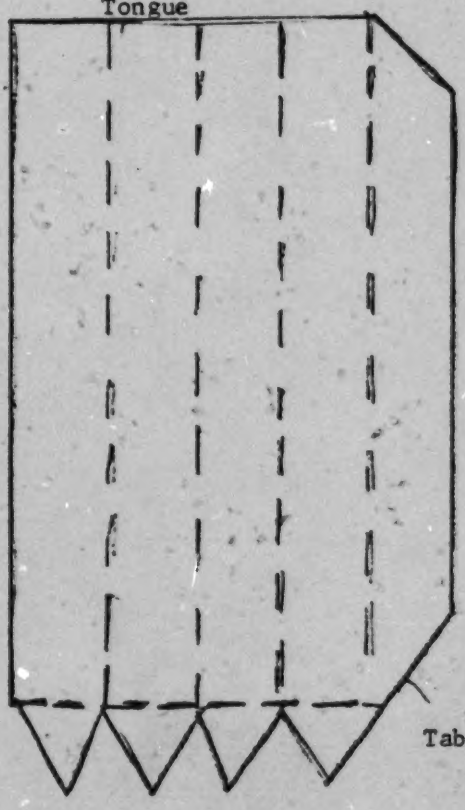

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Cut_____

FRONTIER RECIPES

1. Sourdough Bread

Preheat oven to 400 F.

Ingredients:

1 pkg active dry yeast
1 ½ cups warm water
1 Cup starter batter
2 teaspoons sugar
5 ¼ to 5½ cups sifted all-purpose flour
½ teaspoon soda

To make starter batter, dissolve one package active dry yeast in ½ cup water. Stir in two cups lukewarm water, two cups sifted all-purpose flour, one teaspoon salt, and one tablespoon sugar. Beat until smooth. Let stand uncovered at room temperature three to five days. Stir two or three times daily. Cover at night. Starter should have "yeasty," not sour smell. Cover and refrigerate until ready to make bread.

To make bread, soften yeast in warm water (110 degrees) in a large bowl. Blend in starter batter, salt, and sugar. Add 3½ cups flour. Beat three to four minutes. Cover and let rise until double (about 1½ hours). Mix soda with 1½ cups flour and stir into dough. Add enough additional flour to make stiff dough.

Turn out on lightly floured surface and knead eight to ten minutes. Divide dough in half, cover and let rest ten minutes. Shape in two round or oval loaves. Place on lightly greased baking sheets. With a sharp knife, make diagonal gashes across top. Let rise until double (1½ hours). Bake at 400 degrees for 35 to 40 minutes. Brush with butter.

To keep starter, add ½ cup water, ½ cup sifted all-purpose flour, and 1 teaspoon sugar to leftover starter. Let stand until bubbly and well fermented--at least one day. Store in refrigerator. If not used within ten days, add one teaspoon sugar.

2. Buffalo Tongue (Beef tongue is more available and may be substituted)

Ingredients:

Buffalo tongue
1 t peppercorns
Dash of salt
¼ cup grated onion
2 bay leaves

Boil meat with a teaspoon of peppercorns a dash of salt, ¼ cup grated onion, and 2 bay leaves for two hours. Serve sliced thin either hot or cold.

3. Salt Pork

Cut the pork into thin slices, soak it in cold water one hour or longer. drain, and wipe it dry. Put the sliced pork into a very hot, dry frying pan and fry brown on both sides. Season with pepper and serve. Prior to frying, the pork may be dipped into grated bread crumbs or rolled crackers and the pan should be greased.

19 25

4. Hardtack

Recipe for pan 12" x 18" in size

Ingredients:

Four to five cups flour
Two cups water
Two pinches salt
(All measurements approximate)

Knead flour, water, and salt. Roll out on greased pan. Cut into 15 pieces and pierce each with 16 holes. Bake for 30 minutes at 425 degrees, 15 minutes on each side. Turn temperature to 200 degrees and bake until all moisture is removed from hardtack, approximately eight to twenty-four hours. Hardtack will not burn at a temperature of 200 degrees and can be cooked almost indefinitely.

5. Cowboy Stew

Ingredients:

2 large raw potatoes, peeled and sliced
¼ pound sliced bacon cut in ½ inch pieces
2 medium onions sliced
5 cups water
1 teaspoon salt

Boil everything together until tender. Add more water if necessary. Recipe will serve two or three.

6. Baked Beans and Pork

Ingredients:

Two quarts of beans
Three pounds of salt pork
One teaspoonful of bicarbonate of soda

Pick over the beans, wash and soak them overnight in cold water. Soft water is preferable. Parboil the pork and cut it into thin slices. Drain the soaked beans. Add them to a pot with enough fresh cold water to cover them plentifully. Add the soda. Cover and boil for fifteen and twenty minutes. Remove the scum as it rises. Pour off the water and replace with boiling water. Cover and boil steadily until the beans are tender. Drain and season with pepper. If the pork is freshly cured, add salt. Put one-half of the beans in a deep baking pan. Lay over them the sliced pork, then cover the pork with the other half of the beans. Add a half-pint to a pint of boiling water and bake with a uniform heat. Every hour add from a half to a cupful of boiling water. If the beans show signs of burning, cover them with a tin pan and remove it in time to allow the top to brown. Cooking time is six to eight hours. Serve hot or cold.

STORIES

BLACKS IN WYOMING

These stories have been edited and adapted from materials made available to this project from the Wyoming State Museum and the Wyoming State Archives.

100 years of black history in Wyoming is not easily summed up. The individual and group experiences of blacks have been as complex and varied as those of any other group. Black men and women were cowboys, soldiers, businessmen, teachers, farmers, miners, railroad workers, and dozens of other things. The list is virtually endless. Most blacks who lived and worked in Wyoming were ordinary people. They came to the state for a variety of reasons, and they carved out a life. Among the faces in the crowd, a few individuals stand out. In no sense is this the complete story of blacks in Wyoming. Hopefully, this will help us better understand that Wyoming's heritage is richer and fuller than most of us imagined, and that blacks, among others, helped to make the state what it is today.

MOUNTAIN MEN

Jim Beckwourth and Edward Rose, black mountain men, were two of the earliest visitors to Wyoming. Perhaps other black mountain men came to the area, but their names and exploits have gone unrecorded. Edward Rose was a skillful frontiersman, who first came to the Rockies in 1807 with Manual Lisa's trapping party. He soon deserted Lisa, as he did another expedition in 1809, to live with the Crow Indians. In 1811, Rose was a member of the Wilson Price Hunt expedition to the Columbia River. Before he deserted Hunt, it is probable that he mapped the route through the Big Horn Mountains.

One of the best travelled mountain men was James Pierson Beckwourth. Beckwourth was one of a few rare early explorers of the mountain west to

leave an account of his life and times. Though Beckwourth perhaps embellished his stories to make tham seem more exciting, it is clear that he was in Wyoming as early as 1825. In that year, Beckwourth was a member of Ashley's Rocky Mountain Fur Company which trapped its way north from Colorado into the Laramie Valley, and then westward to the Green River. From the mid-1820's to his death in 1866, Jim Beckwourth was periodically in and out of Wyoming. Just before he died he had hired on as a scout and messenger at Fort Laramie, and in his last year he had made one last trapping expedition on the upper Green River.

THE BLACK COWBOY

The American cowboy has become both a myth and a symbol. The realities of cowboy life have been forgotten. One of those realities was that a surprising number of cowboys were black. The first black cowboy to ride into Wyoming was probably driving cattle up from Texas. It is known that black cowboys were fairly common in the southwest, and some Wyoming cowboys came by way of Texas.

Throughout the west, black cowboys were wranglers, drovers and bronc busters, but they were not often allowed to become trail bosses or foremen. A foreman had to deal with the dominant society, and in town or on another ranch a black man had a difficult time forcefully representing a white rancher's interests. However, many black cowboys became ranch cooks. Around the bunk house or on a roundup, the cook wielded a good deal of power. Young cowboys often learned the tricks of the trade from this old hand, and the whole crew respected the man who filled their bellies.

THE BLACK MILITARY

From 1885 until 1912, three all-black Army units were stationed, off and on again, in Wyoming. The first such unit to serve in Wyoming was the

9th Cavalry, assigned in 1885 to Fort McKinney, near Buffalo, and to Fort Washakie, near Lander. The town of Buffalo received the 9th coolly, while Lander always had friendly relations with the black troopers. The 9th left Wyoming in 1890 and 1891, but returned in 1892 to intervene in the Johnson County cattle war.

In 1898, 400 men of the all-black 24th Infantry spent a short time at Fort D.A. Russell, near Cheyenne, and fifty-seven men of 24th were garrisoned at Camp Pilot Butte, near Rock Springs. The black infantry was generally ignored by the press, and their short stay in Wyoming was without incident.

The 10th Cavalry arrived at Fort Mackenzie, near Sheridan, in 1902. The stay of the 10th was uneventful, and when they left in 1906 the local newspapers failed to note the event. Parts of the 10th were also stationed at Fort Washakie in the period from 1902 to 1907.

Cheyenne had seen relatively little of the black military until 1909, when the entire 9th Cavalry--some 900 men--arrived at Fort D.A. Russell. Needless to say, the town was somewhat apprehensive about the impact of such a large group of blacks, though the black population of Cheyenne had always been the largest in the state. The 9th put the citizens to rest, however, by appearing at Frontier Days, meeting local baseball teams on the baseball field, and generally compiling a spotless record during their stay. The 9th spread goodwill throughout the state by appearing at three state fairs before they left Wyoming for good in 1912. Black troops did not return until 1942. The black man in uniform has played an important role in the continuous black presence in Wyoming. Not only have black troops been a large portion of the state's total black population, but service in Wyoming has led many blacks to

decide to stay in the state after their terms of service were completed. Since the Second World War, when all-black units trained in Cheyenne and Casper, black soldiers and airmen have been continuously stationed in the state.

POLITICS

Blacks have been singled out in several Wyoming laws, through the years. The act that organized the Territory of Wyoming prohibited the legislature from denying the right to vote and hold office "on account of the race, color or previous condition of servitude of any resident of the territory." The first Territorial Legislature, however, outlawed intermarriage between whites and either asiatics or blacks. This law was repealed in 1882, but repassed in 1913. In 1873 the legislature provided for segregated schools for "colored" children. On the other hand, the state's first constitution clearly stated: "In none of the public schools...shall distinction or discrimination be made on account of sex, race or color." The seeming contradictions in the laws were not totally cleared up until 1965, when the legislature repealed the state statute prohibiting inter-racial marriage that had been on the books since 1913.

Blacks have always been a small voting bloc in Wyoming, but several blacks have been elected to office. A black barber from Cheyenne, William Jefferson Hardin, achieved the greatest success. Hardin, who had been politically active in the Republican party in Denver, came to Cheyenne, in 1873. After several years of inactivity, Hardin tried his hand at Wyoming politics. In 1879 these efforts resulted in his election to the Territorial Legislature. He was reelected in 1882, and holds the distinction of being the only black ever elected to a legislative body in the history of Wyoming.

Whether or not Hardin's color had anything to do with his political career in Wyoming is difficult to say.

Natrona County was the site of another conspicuous success by a black politician. In 1893, Mathew Campfield, a black Civil War veteran who had lost both legs in the war, was elected Natrona County Coroner. Campfield, who had earlier been a barber at Fort McKinney and in Casper, was re-elected in 1895. Uncle Matt, as he was known by Casperites, died in 1897.

WORKING

Few Wyoming blacks were able to duplicate the economic successes of their white counterparts. For the most part, black men and women have, through the years, worked at the lower end of the economic scale. It was the hardest work for the least amount of pay, but jobs as servants and laborers kept the family together.

As a rule, hard times hit the lower end of the economic scale first, so the struggle of black men and women to make it economically has not been easy. Occupations have changed in one-hundred years, but census statistics indicate that real progress has been slow. Statistics that tell a tale are the records of farm and ranch ownership in the years 1910 and 1930. In 1910 nineteen blacks owned farms and ranches. In 1920 the figure had dropped to seventeen. By 1930 the economic depression had wiped out all but eight. White suffered too by 1930, but only 10% had lost their land.

Even though blacks have often had a difficult time economically, stereotypes do not fit the employment history of Wyoming. Nineteen black miners are counted among the Union Pacific Coal Company's "Old Timers", and as early as 1910 some twenty-two black men were working for railroads in Wyoming.

Before the turn of the century black men were working as barbers, blacksmiths, teamsters, and farmers. At the same time, black women were earning a living as seamstresses and hairdressers. All in all, it hasn't been easy.

Around the turn of the century, when most work was done by hand, many black women were working at domestic jobs. That meant long hours working a hand washing machine, ironing, dusting, polishing, and cooking, followed by more hours doing the same things in their own homes.

At the same time, a black working man had to deal with equally tedious tasks. Many jobs required a man to be a jack-of-all-trades. If he worked around horses, he not only fed and cared for the animals, but also maintained the harness and buggies, and occassionally did a little blacksmithing.

BARNEY FORD, AN UNUSUAL MAN

In an age when Cheyenne was one of the richest little cities in the world, Barney L. Ford owned and operated the finest hotel in the state at 16th Street and Capitol Avenue. Ford first came to Cheyenne in 1867, built a restaurant and saloon known as the Ford House, and soon became known as a leader in the business community. The Ford House was expanded into a hotel, but a disasterous fire that swept the downtown area in January of 1870 burned everything Barney owned except the silverware. Though he took a huge financial loss in the 1870 fire, Barney Ford was back in the hotel business in Cheyenne by 1875. This new hotel, called the Inter Ocean, was the site of numerous lavish parties. When President U.S. Grant visited the city in 1875, he naturally stayed at Ford's Inter Ocean. Shortly thereafter a business depression forced Barney to sell his fine hotel, and the great black entrepreneur left the state to seek another fortune in California. But Barney Ford and his Inter Ocean Hotel will forever remain as important parts of the early history of Wyoming.

EDUCATION

In 1873 the Wyoming Territorial Legislature took note of the state's small black population, and followed a national trend, by passing a law that allowed any school district in the state to segregate its schools if "fifteen or more colored children" lived within the district. Fortunately for the Equality State, the law was never used.

By 1930, Wyoming had the distinction of having the highest percentage in the nation of elementary school black children attending school. In 1970, a significant number of black Wyomingites were college educated.

Blacks in Wyoming's schools have had a number of conspicuous successes, in academics, athletics, and in school related activities. One young man, from Cheyenne, compiled an enviable record in everything he tried during his school years. Nolle Smith was born on a ranch near Crow Creek in 1888. Though he grew up as a country boy, familiar with horses, cattle, and the outdoor life, Nolle proved that he could excel in the classroom, too. In 1907, he graduated from Cheyenne High School as valedictorian of his class. It was Nolle's skill on the football field, however, that gained him an athletic scholarship to the University of Nebraska, from which he earned a degree in engineering. The successes of Nolle Smith, which started in the schools of Cheyenne, took him away from Wyoming. But Nolle was always a son of Wyoming, even when he held a variety of elective and appointive offices in the government of Hawaii and when he served as an official of the United States Department of State.

RELIGION

Churches have played a special part in the history of blacks in Wyoming, as they have for blacks all over the United States. In a white dominated

society, the separate black church has been both a fortress against the difficulties of everyday life and a center for building a sense of community. It is no surprise, then, that Cheyenne blacks banded together and built the Allen Chapel of the African Methodist Epsicopal Church in 1875. Lucy Phillips, a laundress, is remembered as the "mother" of the Allen Chapel of the A.M.E. Church. Her name was among those who signed the legal articles of incorporation as a trustee. By 1882, the Second Baptist Church had also erected a building in Cheyenne, which has had the largest black population in the state since 1870. Several other communities in Wyoming also built black churches. Casper, Rock Springs and Sheridan saw the birth of A.M.E. churches, while Hanna blacks formed a Methodist Episcopal church that later converted to full Episcopal services. By 1926, there were eleven black churches in the state.

One black Wyomingite remembered well, long after he had left the state, a New Year's Eve celebration at the A.M.E. church in Cheyenne. The congregation sang an impromptu song by varying the rhythm of the simple sentence: "I'm wishing you Jesus, a Happy New Year." The service was happy and simple, and the smiling faces made it clear that this was "home."

EARLY CHINESE IN WYOMING

The following story on the Chinese in Wyoming has been taken from the September 11, 1960 edition of the Salt Lake Tribune, and it was furnished to this project courtesy of the Uinta County Library by Mr. Walter Jones.

The Chinese dragon, 200 feet long, made of gaudy red and green embroidery writhed through the streets. Its sandled feet were the feet of fifty or sixty cleverly concealed men who bore it like a giant centipede. As they walked, the head of the massive monster, spitting fire, swayed from side to side.

This was not China but the heart of Wyoming's cowboy country in the 1870's, and the dragon, just a part of their New Year's celebration of February 10.

In the saga of Wyoming's birth--with all the glamor of Indian fighters, cowboys, cattle rustlers and miners--a miniature Chinatown, comparable to the famous one in San Francisco, came into existence at Evanston. Though a census was never taken, early pioneers estimated a thousand or more Orientals (to the amazement of the whites) found nightly lodging in its shacks.

The Chinese had found life on the Pacific coast unpleasant. The lure of the railroad east brought them to Evanston. Here they found security, first as repairmen on the Union Pacific, and later on miners in the Almy coal field close by.

Their homes just grew. When lumber gave out, packing boxes and building paper were substituted. Many of the roofs were made of flattened oil cans. Yet deep in this hodgepodge were the inevitable opium dens and gambling houses.

But all was not sordid and makeshift. Among these huts were two imposing buildings, the Joss House and the Masonic Temple. For many years during this era only New York and San Francisco, in addition to Evanston, boasted a Joss House.

This sacred shrine was ornate in its architecture and decorations. Typical of this period was the long porch which fronted the building. Carved panels of rare wood flanked the doors. When the Joss House was destroyed by fire, January 26, 1922, they were salvaged and sold to a company in the east.

The shrine beckoned Chinese pilgrims from hundreds of miles around to participate in the annual celebration of New Year's. Exploding firecrakers announced the arrival of each trainload.

The white inhabitants were welcomed to the occasion, too. Schools were dismissed, and the young and old went "over the tracks" to see the fun.

The parade of the dragon opened the day's festivities. Climaxing the celebration was the explosion of a rocket-like balloon to which was attached the key to the Joss House. As the balloon floated to earth, there was a scramble for the key, and the lucky man was designated keeper of the shrine for the ensuing year. One year several men were killed in the melee.

The Evanston Chinese buried their dead east of town in a separate cemetery close to their white neighbors. Fluttering red papers were carried in the funeral procession to keep the evil spirits away. Roasted pigs and chickens were put on the graves, and all kinds of vegetables were planted for the use of the departed.

When the Orientals were queried as when the deceased would eat the vegetables and meat, they answered: "When Amelicans come up to smell flowers."

When Chinatown was abandoned, these honored ancestors were disinterred and shipped to China for burial in their homeland.

Another unusual custom of these people was marriage by proxy. It was a common practice at this time for a man to be married to a girl in China, whom he had never seen. All the children born to her would be

claimed by him. Financially he supported the family. Upon his return to China, the legal father stepped in and reigned over the household. "Tuk," a sociable character "about town," boasted of his fifteen children in China to whom he faithfully kept his pledge.

But these picturesque scenes were soon to change. Tragedy overcame the feeling of peace and security which prevailed among the Chinese, and hundreds left Evanston for their native land and to find work elsewhere.

The story behind the scenes resulted from dissension in the coal mines, beginning with a strike in the fall of 1875. Because the Chinese refused to join labor organizations or to strike, they were hired to replace white strikers.

Open hostilities between the Chinese and white workers in Rock Springs broke out on Sept. 2, 1885. On this day, without warning, 28 Chinese were killed, 15 wounded, hundreds were driven from town, and thousands of dollars worth of property was destroyed.

The strike was the spark that touched off the flareup, but other elements had long contributed to the smoldering.

The sheriff of Rock Springs couldn't find enough neutral men to enforce the law, thus it was necessary to call out United States troops to protect the Chinese. Trains were ordered to take the survivors to Evanston and Almy. Barracks were constructed near the freight house and for a time the town was tense under military air.

The property loss to the Chinese totaled $147,000, and China asked this be paid by the United States inasmuch as Wyoming was a territory and the federal government was responsible for actions in the territories. And Congress did appropriate the full amount for this claim.

But race prejudice triumphed and gradually Evanston's Chinatown was abandoned. Yet time will not erase from the minds of the citizens the frugality, integrity and friendliness of many of the memorable Chinese who left, and also the few who remained.

One of the few Chinese who took his wife to Evanston was Ah Say, for many years the contractor for coolie labor. Five children were born to them in Evanston. It was a common sight to see them on the street in bright colored robes. Their heads were covered with a crownless red and green cap, from which protruded the shiny, stiff hair of blue-black.

Ah Say was well-educated and familiar with American ways, but he never gave up his queue. (A taillike braid of natural hair worn down the back.)

Two Chinese of notable character, intelligence and honesty, who found employment in the pioneer mercantile establishments of Evanston were Ah Yound and Ah You. The former clerked in Sisson, Wallace and Co. He also gave lectures to the people on subjects dealing with their daily living. Ah You was superior in his command of the English language, which he cleverly applied while in the employ of Blyth and Pixley, now Blyth and Fargo.

With the passing of "China Mary" and "Mormon Charlie" in 1939, the last symbols of the Chinatown of the 1870's were gone. Their burial in the city cemetery indicated the friendliness which had existed between them and the white citizens.

Of the two, "China Mary's" death brought a stronger feeling of sorrow and interest to the Evanstonians. She had lived in the community for sixty years, and her life had been so interwoven with them.

The body of this aged Chinese woman - believed to have lived more than a century -- was found Jan. 13, 1939, in her one-room hut near the Union Pacific dump yards in Evanston's old Chinatown.

Wrinkled and infirm, she was as far removed from the beauty which once made her the toast of her countrymen throughout the West as she was from the silks and jewels she wore when she was married, on three different occasions, to wealthy Chinese mining men.

A career from riches to rags, happiness to sorrow, epitomized her life. For many years prior to her death she received county aid. Welfare workers called on her daily from Sept., 1938, until her demise, providing her with rice, brown sugar and sardines, of which she was very fond. Her fabulous fortune gambled away, she now lived in squalor, utterly dependent on her white friends.

Because of her cheerful nature and ability to speak English fluently, citizens chatted with her and tourists asked to take pictures, for which privilege she charged ten cents.

A tangible reminder of "China Mary," whose real name was Ah Yuen, is her picture which now hangs in the First National Bank in Evanston.

Lock Long Choong, or "Mormon Charlie" as he chose to be called, died Oct. 14, 1939, at the age of 77, after having spent his last days in a little shack next to the one occupied by "China Mary." Long Choong claimed to be a Mormon, though records disprove this statement. Perhaps it was just his desire to be like the majority of the people in the community who were of this faith.

A common sight was to see "Mormon Charlie" trotting through the streets with a huge pole across his shoulders from which hung two baskets heavily

loaded with vegetables. The housewife welcomed his familiar announcement of "lettucie, cabbage, ladishee, peas and potatees."

Only a few mementoes are left in Evanston to remind one of the historic settlement.

But if you are the average traveler on Highway 30, you may stop to dine at the Jolly Roger Inn, unaware that the renowned Chinatown of Evanston, Wyoming, once occupied this space.

Salt Lake Tribune

September 11, 1960

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This is not complete at this time. It will be finished sometime this spring. Dr. Cordoso, in Laramie, is writing on this, and Manny Vigil, State Archives, is also working on the subject.

MEXICAN-AMERICANS IN WYOMING

I. Main label--introductory exhibit

a. Identification of the group we are examining (i.e., names of the group, reason for using the term Mexican-American; the physical origins of these people in New Mexico and southern Colorado).

b. Initial mention of the theme of continuity and change in the lives of Mexican-Americans in Wyoming.

II. "Beginning a Connection"

a. Examination of the "first" Mexican-Americans in Wyoming--probably in the 1830's, in association with the Fur Trade.

b. The development of a tie, based on trade and labor, with the Taos area of New Mexico.

c. The transportation of physical culture--adobe forts, Mexican horse accoutraments, etc. (?)

III. "Labor to Settle the Land"

a. The use of Mexican (actually New Mexican) labor by the U.S. military, from 1850 onward, as agriculturalists, hunters, guides, and teamsters.

b. The importation of Mexican skills in cattle and sheep raising.

c. The hiring of Mexican-Americans by the railroads and the mines of Wyoming--emphasis on the railroads.

d. The use of Mexican and Mexican-American labor in agriculture (labor intensive crops).

IV. "Southwest to High Plains"

a. Survey of the immigration patterns of Mexican-Americans as they relate to Wyoming.

b. The "Anglo" reaction to the largest racial minority in the state.

c. The adaptation of a traditional Southwestern culture to Wyoming--religion, family, language, organizations.

V. "Changing Times--Changing Attitudes"

a. The loss, through several generations, of the remaining vestiges of traditional culture.

b. The development of "roots" in Wyoming.

36 c. Economic and social mobility in the last twenty years.

THE AMERICAN COWBOY

The American cowboy is a many-sided character. Thanks to movies and television, the popular image of the cowboy is one of gunfights, saloons, speeding stagecoaches, outlaws, Indian fights and coyotes wailing over the lone prairie. Cowboys saw themselves differently. They were "noisy fellers with bow legs and brass stomachs that rides hosses and hates any kind of work they can't do on one." The working cowboy swallowed the dust of thousands of cattle, endured the wrath of nature and worked long hours for short pay. He had little time and less inclination for the kind of adventures which others have made his trademark. The following pages are a discussion of the American cowboy "warts and all." No attempt has been made to add a veneer to his rough exterior. Two points stand out; cowboys were little different from other men doing the work they knew best, and many of the unique qualities attributed to the American cowboy can be traced to adaptations in clothes, tools and life-style dictated by the high plains cattle industry. Although this is written in the past tense, many of the cowboy activities and tools still persist.

The clothes the cowboy wore reflected the kind of work he did. From his hat to his boots, he dressed for utility. The cowhand's head covering evolved from the basic Spanish and Mexican sombrero, but styles and sizes of hats varied considerably in different sections of cattle country. As a general rule, hats became larger the farther south one went, and the largest hats of all were worn by the Mexican vaqueros south of the border. Cowboy hats were not usually worn to attract attention to their owner. Because of its size, the hat served as a protection against wind, rain, snow, dust, and sun. Usually, hats were made of felt, a material which withstood the abuse meted out to it in the course of a season's work.

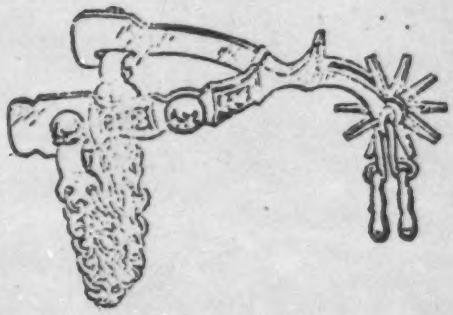
Chaps were another item peculiar to the cowboy's wardrobe. He wore them as armor for his legs while riding through sagebrush, cactus or chaparral. They also served as protection against the elements. Chaps came in many sizes and shapes; "shotgun" chaps were flapless leather leggings which often had decorative fringe sewn in the side seams, "batwing" chaps had extra large flaps, and angora chaps were made of sheepskin with the wool outside. A cowhand seldom wore his chaps after work. When he went to

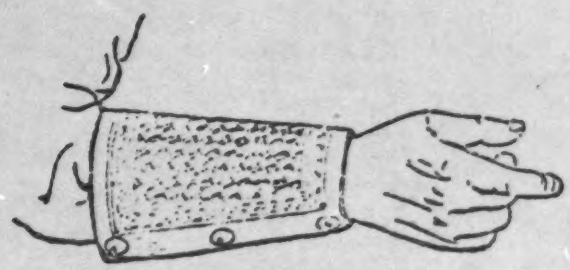
Angora Batwing

town, his chaps remained on a nail of the bunkhouse, or slung over his saddle. The reason was simple--chaps were made for working on horseback, when it came to walking they were mighty uncomfortable.

The cowboy's boots are another excellent example of adapting to special needs. The toe of the boot was pointed to make it easier to pick up the stirrup when mounting a frisky horse, the undercut heels were to keep them from slipping through the stirrups, and the top was loose so that the boot would slip off if the cowboy's foot became caught in the stirrup. The high tops protected the legs from brush, thorns, and snake bites. Even the fancy stitching was useful--it helped to stiffen the leather uppers.

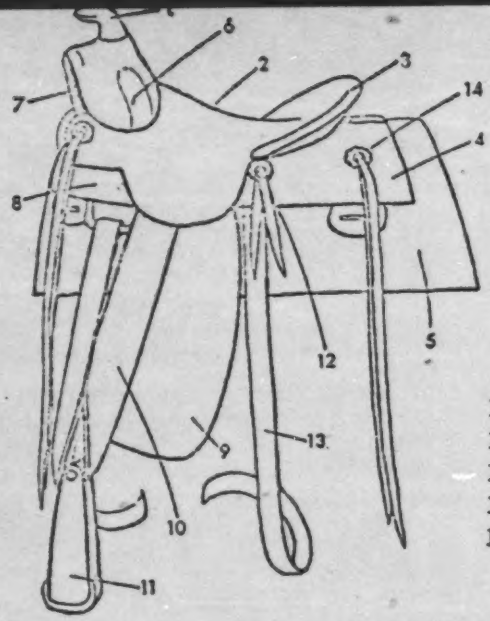
The spurs cowboys often wore with their boots had both a functional and a decorative purpose. Designed as a guide and reminder to the horse, they were usually not sharp enough to harm the animal, although they were a sure way to attract his attention. When the cowboy was dismounted, the jangle of a loose spur chain was one sure way to attract the attention of a fair maiden.



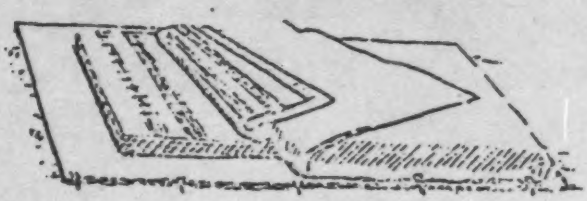


Cowboys also sought to protect their hands and arms. They wore leather gloves with gauntlets in cold weather or to prevent rope burns while they were using their lariats. Even when not wearing gloves, they often wore leather cuffs to protect their wrists and shirtsleeves.

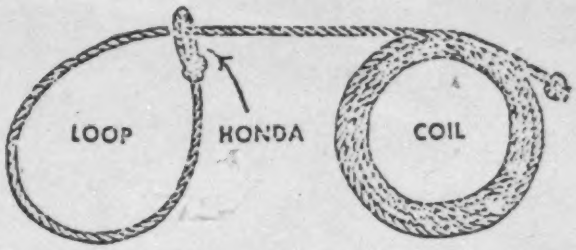
Like his clothing, the tools of the cowman's trade were designed to meet the special circumstances of his environment and work. The saddle, his workbench, was first introduced on the American continent by the Spanish conquistador Hernando Cortez in 1519.



The modern saddle developed from this early ancestor. All working saddles had the same basic components. The high cantle or seat back gave the rider a firm seat for roping. The pommel or horn served as an anchor for the lariat. Stirrups were made of hardwood or steel, and sometimes covered with leather shields or tapaderos to protect the cowhand's foot. Leather fenders ran the length of the stirrup strap to protect the rider's leg from the sweating horse. Finally each saddle had a series of tie strings which were used to carry such things as blanket rolls and supplies. When he was going to be away from the ranch for any extended period of time, the cowhand found it necessary to carry extra items with him. For this purpose saddle bags were placed behind the seat of his saddle.



The bedroll was the closet where the cowboy kept his worldly goods. This velvet couch as he sometimes called it, consisted of a waterproof tarp, heavy quilt or sougan, and a blanket. With this bed went the cowhand's "war sack," the collected odds and ends of a lifetime. Here one might find his cigarette "makin's," and extra spurs, saddle leathers and cartridges. If he had a "gal," he might also carry her picture and her letters.



The lariat or rope was one of the most important parts of the cowboy's gear. Lariats were made of several different materials. They could be made of hemp or flax fibers or braided from rawhide strings. In a few cases, braided horsehair was used. The lariat was a simple device, consisting of three main parts, the loop, honda, and coil. Lariats were used for many purposes, and cowboys were equally at home with them on foot or horseback. The classic sight of a cowboy twirling his lariat as he bears down on a calf in need of branding is familiar to most Americans. Once a calf was roped, the cowboy used a short

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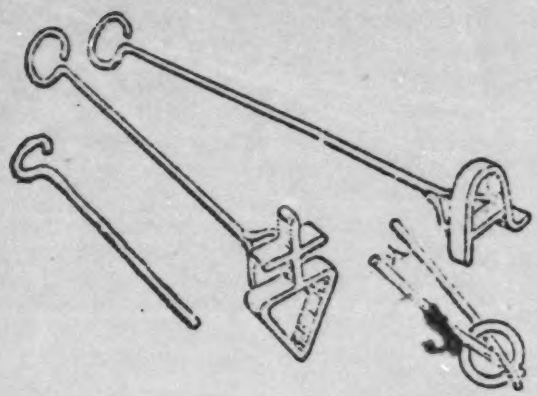
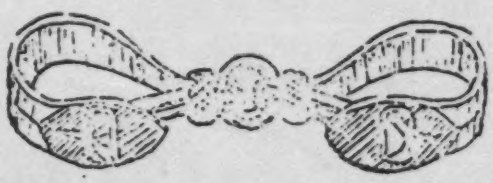
piece of rope called a "piggin string" to tie its legs together so that it would lie still while it was being branded.



Stamp and Running Irons

Brands were necessary so long as there were no fences and cattle grazed the open range. The many brands were registered with cattlemen's associations or the local county seat. There were two types of branding irons. The "running iron" and the "stamp iron." Stamp irons had a specific brand while running irons were a piece of metal which could be used to make any brand. The running iron was often the tool of the rustler, and was outlawed in some states. Undaunted, thieves seeking to increase their herds resorted to a variety of tools--metal rings, horseshoes, bits, and even baling wire.

After a hard day on the range, regardless of how tired he was, the cowhand was first responsible to his horse, and then to his own needs. The horse had to be turned out to graze, but not permitted to wander too far from the camp. The cowboy had several means of keeping his mount close by. Hobbles were one popular device. These cuffs of rope, leather, or rawhide prevented the horse from moving his feet more than a short distance at a time. Some cowboys also carried a loud bell which they would attach to their animal so that he could be found quickly in the morning. A twisted metal stake or "picket pin" which could be screwed into the ground might also be carried by the well equipped cowboy. A tether rope would then permit the horse to graze a restricted area during the evening.



.36 cal. "Texas" Colt

No discussion of the tools of the ranch hand's trade would be complete without mentioning his pistol and holster. Contrary to popular belief, most cowboys did not wear their pistol and holster while working--they got in the way. By the same token, pistols were seldom fired in anger. The cowboy was far more likely to use his handgun on rodents or snakes than on his fellow man. The most popular pis-

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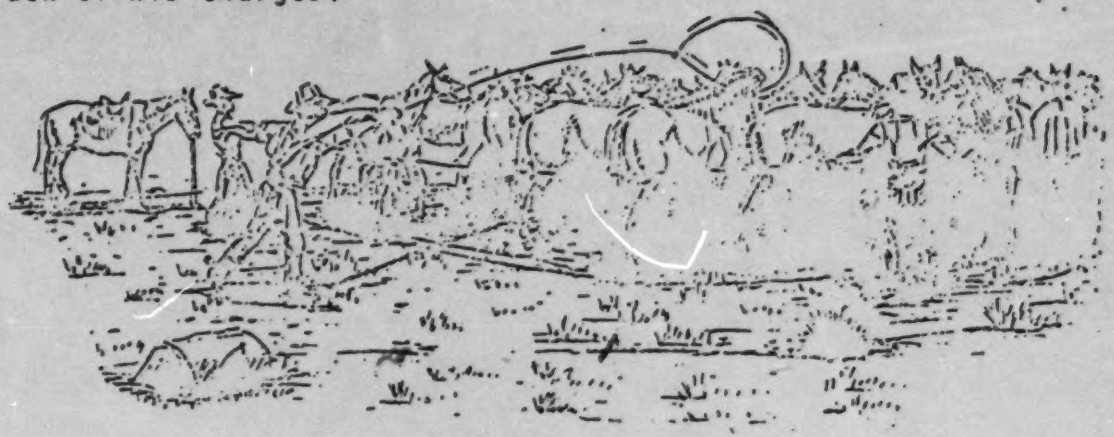
.44 "Peacemaker" Colt

tol among cowhands was the .44 or .45 caliber Colt, but some carried weapons made by the Remington or Smith and Wesson companies. Although they were six-shooters, pistols usually were loaded with only five cartridges. The hammer rested over an empty chamber so that the weapon could not be discharged accidentally.

Horses and cattle were the central feature of the ranch industry. They were well adapted to the unique plains environment where they flourished after the Civil War. Most cowhands who worked any length of time for the same ranch had as many as seven to ten horses which they were allotted for ranch work. When the hands worked as a group during branding and roundup, and had to change horses during the course of a day, the extra horses were herded together by a horse wrangler. The herd was called the remuda, a term which was derived from the Spanish phrase remuda de caballas, meaning relay of horses. Horses for the remuda were chosen by the men who would ride them, with the first choice going to the hands with the longest service. Generally horses in the remuda were geldings. Mares were thought to be like human females--always wanting to go someplace, and in the words of Charlie Russell "there was always some gentleman cayuse willin' to see she gets there." Despite the aversion to females, some outfits did use a belled mare to help the wrangler keep track of his charges.



THE REMUDA

Many horses were trained for special jobs. One of the most valuable horses was the cutting horse who combined the physical ability for quick stops and starts with an inate sense for cutting out the desired animal from the herd. Roping horses were equally valuable. They were not like their rodeo cousins who planted their rear hoofs and flipped calves high into the air at the end of the rope. Rather, they pursued the tiresome chore of dragging one roped calf after another to the branding fire. A good roping horse cut out the animal to be roped and then held the rope taut so that the critter could be busted and branded. Every remuda also had special

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horses known as night horses. Their other attributes were "night eyes" and an ability to do night work quietly and efficiently. When the herd was on the trail, a "river swimmin'" horse became indispensable. It was his task to cross a stream first, leading the herd and his less venturesome colleagues. Usually a ranch also had one extra gentle, sensible horse who could be caught anywhere, and ridden by anyone. When the corral gate was left open and his mates took the high road, this faithful steed was especially appreciated.

Although his was an important job, the horse wrangler never stood very high in a cow camp. He was either a kid starting at the bottom and working his way up, or an old hand who could no longer do harder ranch work.

Cowboys had a vast number of names for the cattle they herded. Some of them can be repeated here. "Cow" was the most popular term, and usually meant anything from a new calf to the biggest, meanest bull in the area. Cows were counted by the "head" ("there are twenty head in the corral"). "Doggies" were calves who had suffered through a hard winter and looked as though they would burn entirely through if branded. Doggies and other cattle who had escaped the branding iron were known as "mavericks." The name comes from Samuel A. Maverick, a Texas lawyer who sold a large herd of unbranded cattle--including some belonging to his neighbors! Regardless what they were called, cows were the central feature of a ranch hand's life. He nursed and cursed them, chased and branded them, and sang them to sleep at night. Whatever a cowboy did, he was seldom far from a cow.

Ranch hands worked hard all year long, but it was in the summer months that they spent so many hours in the saddle that it almost became part of their anatomy. As soon as the winter snow was off the ground they began a busy cycle of work which ended in late fall with a trail drive to the railhead.

The first order of business was to round up the winter herd and brand the new calves. Branding crews consisted of four men, the roper who caught the calves and brought them to the fire, two calf "rasslers" who threw the calf and held it, and the "iron" man who tended the fire, kept the irons hot, and applied the brand. In the earlier years nothing was done to prevent infection in the burn, but gradually most ranches

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began applying salve on the sore to help it heal, and to insure that a larger portion of the calf crop found its way to market.

After the calves were branded, it was time to take the cattle to the summer ranges to graze. When the first cattle were trailed to the northern plains from Texas after the Civil War, the range was open for hundreds of miles in any direction. The situation was destined to change. Soon barbed wire fences sprang up across the open expanse. At the same time, the increase in herds made it apparent that new sources of water would have to be found. The answer was the windmills which stood like silent sentinels on the flat horizon. These changes in ranching procedure brought new jobs for the cowboys. Riders hired to ride the borders of a ranch (line riders) now found themselves riding fence lines. Fence riders still had to watch their boss' cattle, but now they carried different tools. Wire cutters, hammers, staples, and coils of wire were the new tools of the ranch hand's trade. Fences had to be constantly repaired, and many a cowboy found his calloused hands crisscrossed with cuts and scratches from the barbed wire. Windmills also brought changes in the cowboy's tool kit. The first mills were crude wooden affairs which had to be greased regularly by hand. A ranch which had several windmills to provide water for its cattle had to employ a "mill-rider" whose job it was to keep the mills running and the water flowing. For a man used to cattle, it was something of a come-down to nursemaid a windmill. It was easy to tell when a mill needed oil--the screeching bearings could be heard for miles.

Summer work lasted until September when grass and water began to get scarce. Then it was time to round up the fattened cattle and separate those to be shipped to market. Roundups and the subsequent drive to the railhead were the most important functions of the working year. They were the time when the cowman harvested his crop and settled in for the winter ahead.

The success of a roundup was usually determined before it ever started. Whether it be a single ranch affair or several ranches working together, it was necessary to make careful advance preparations. Most important was the "plan of attack." Usually cowboys were strung out in a huge ring which slowly contracted, always being careful to leave no area uncovered. Individual cowboys also had to make preparations. Their gear had to be overhauled and repaired and their strings of horses checked.

When the time to begin came, men rode to their designated areas to commence the long ride back to the holding area. In a matter of days, dust could be seen rising in every direction and growing increasingly dense. As soon as the cattle were all in the holding area, three or four men on cutting horses moved in to divide them into special groups. Cows being held over for the winter, those with unbranded calves, and cows for market were carefully separated.

When the roundup was complete, it was time to move the beef cows out on the trail to market. At first the trail was long--from Texas to Abilene, Kansas. It became much shorter when

ranchers moved out onto the plains and the railroad moved west. By 1880 most drives were accomplished in a week or less. The crew on a trail drive consisted of the trail boss, the straw boss, the cook, the wrangler, and a hand for every two or three hundred cattle. When the herd was stretched out on the trail, two point or lead men rode before them, swing riders were stationed about a third of the way back, flank riders were another third of the way back, and at the rear of the herd rode the drag or tail riders, eating the dust of the entire herd and doing their best to keep the weak, lazy and footsore from falling by the way. The cook and his chuckwagon followed the herd. Behind him was the wrangler and the remuda.

Cattle were roused from their beds and pushed onto the trail at daybreak. They were rested at noon, and then driven again until about five o'clock when they were pushed off the trail to graze until dusk. The herd had to be watched throughout the night and every man except the cook and the wrangler was expected to stand his turn as night hawk.

Trailing a herd was tough work. When the crew had their cattle to the railhead and in holding pens or boxcars, they were more than ready to wash the trail dust from their throats. After a long summer on the range, bottle fever was almost at epidemic proportions in some crews. As a group cowboys probably did not drink more than any other working men. The problem was that when they got drunk, they wanted everyone to know about it. Hands were not ashamed of their drinking bouts--they felt they had earned them. There is a story of a cowhand who was approached by a proper lady who scolded him for his most recent escapade.

> "What will the Lord think when you arrive in Heaven with whisky on your breath?", she asked.
> "Lady," he answered, "when I get up to the Lord I'm a-goin' to leave my breath down here."

Gambling also provided entertainment for restless cowhands. Poker was the most popular game because cowboys felt they knew something about it. Like many luckless gamblers, cowhands could often count their change without taking it from their pocket after a night at the poker table.

For a fortunate few, the end of the drive meant an opportunity to see their best girl. If he was even more fortunate, she would say yes to his earnest entreaties. Together they would then attempt to give life to the dream of a ranch of their own. The less fortunate and the confirmed bachelors would return to the ranches after a few days to take up the work of feeding the cattle through the winter and repairing the ranch buildings and equipment so it would be ready when the snow melted and the summer's activities began anew.

The cowboy and his way of life are slowly changing. He was a living, breathing human who was both saint and sinner. He was a man who lived a hard live which few today would care to attempt. Whether his faults outweigh his virtures is not important. What is important is that like so many other characters in American history he will pass this way but once.

SELECTED RESOURCE PEOPLE

Resource people that can contacted for more information.

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BFA C., 31 min., Lang. Arts, S.S., Elem., J.,S.
In the beautiful and awesome scenery of the Oregon Trail, the producers of this film have relived the travels of the nineteenth century pioneers.

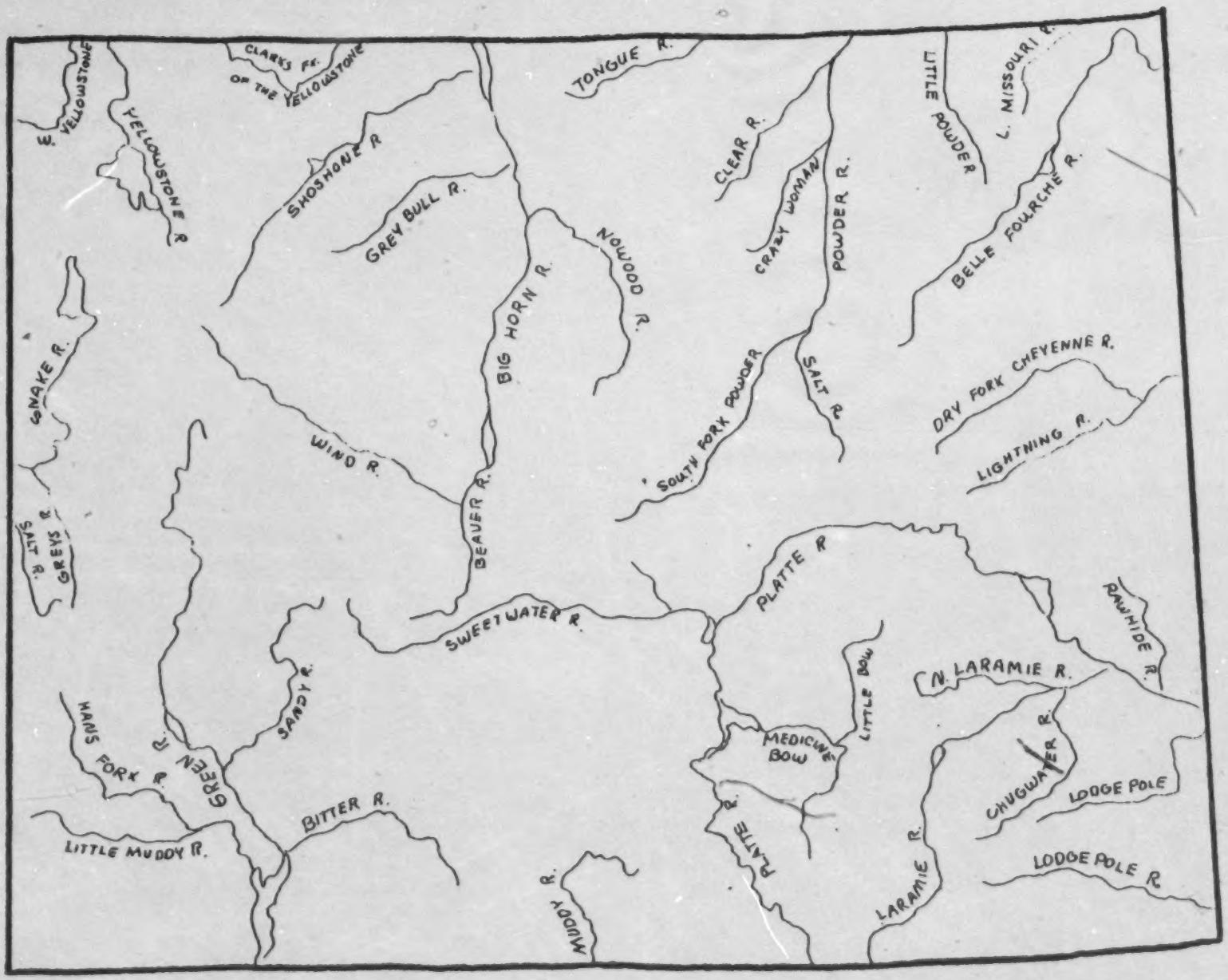
PIONEER TRAILS AND INDIAN LORES MP 102
WD C., 15 min., S.S., Lang. Arts., Elem., J.,S.
The area between the Mississippi River and the Rocky Mountains was once the American prairie. Shows the wagon trails made by pioneers.

PIONEER TRAILS AND INDIAN LORES MP 248
WD C., 15 min., S.S., Lang. Arts, Elem., J.,S.
The area between the Mississippi River and the Rocky Mountains was once the American prairie. Shows the wagon trails made by pioneers.

WESTWARD GROWTH OF OUR NATION MP 241
COR C., 11 min., S.S., Lang. Arts, Elem., J.
In the half century from 1803 to 1853, the U.S. extended its territories from the Mississippi to the Pacific. This is the exciting story of that expansion.

MAPS

WYOMING RIVERS PROJECT



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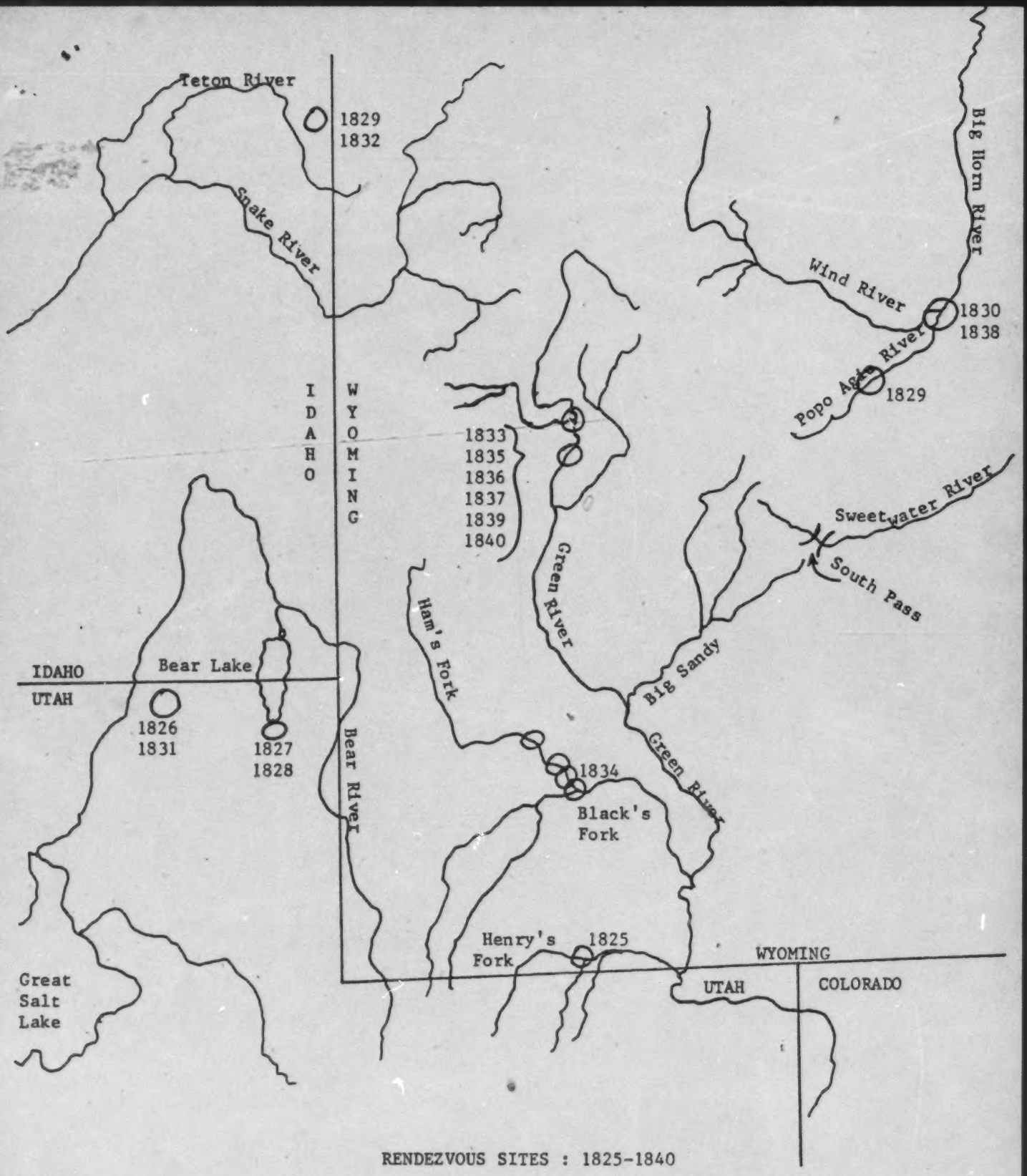

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Rendezvous sites = 0

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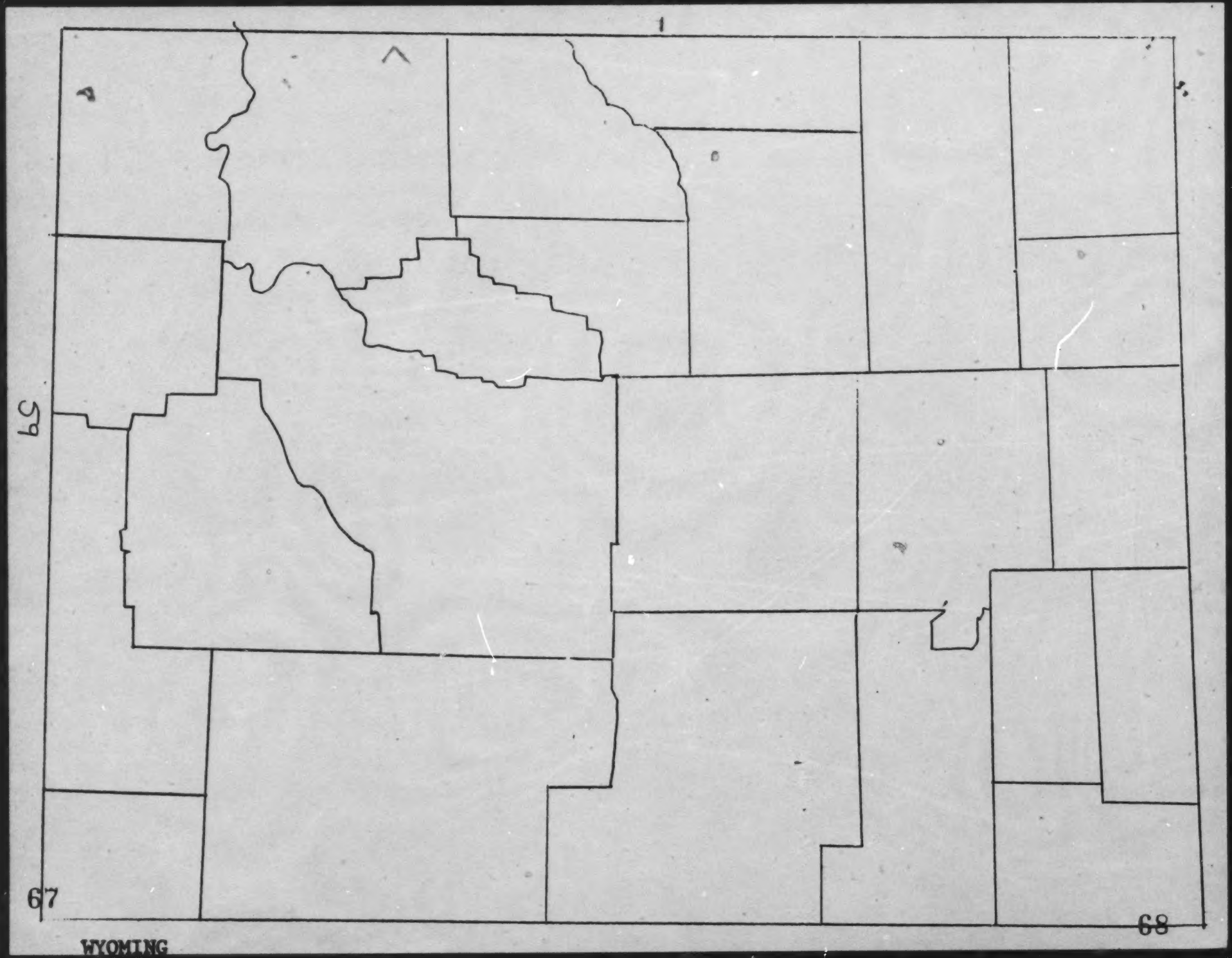
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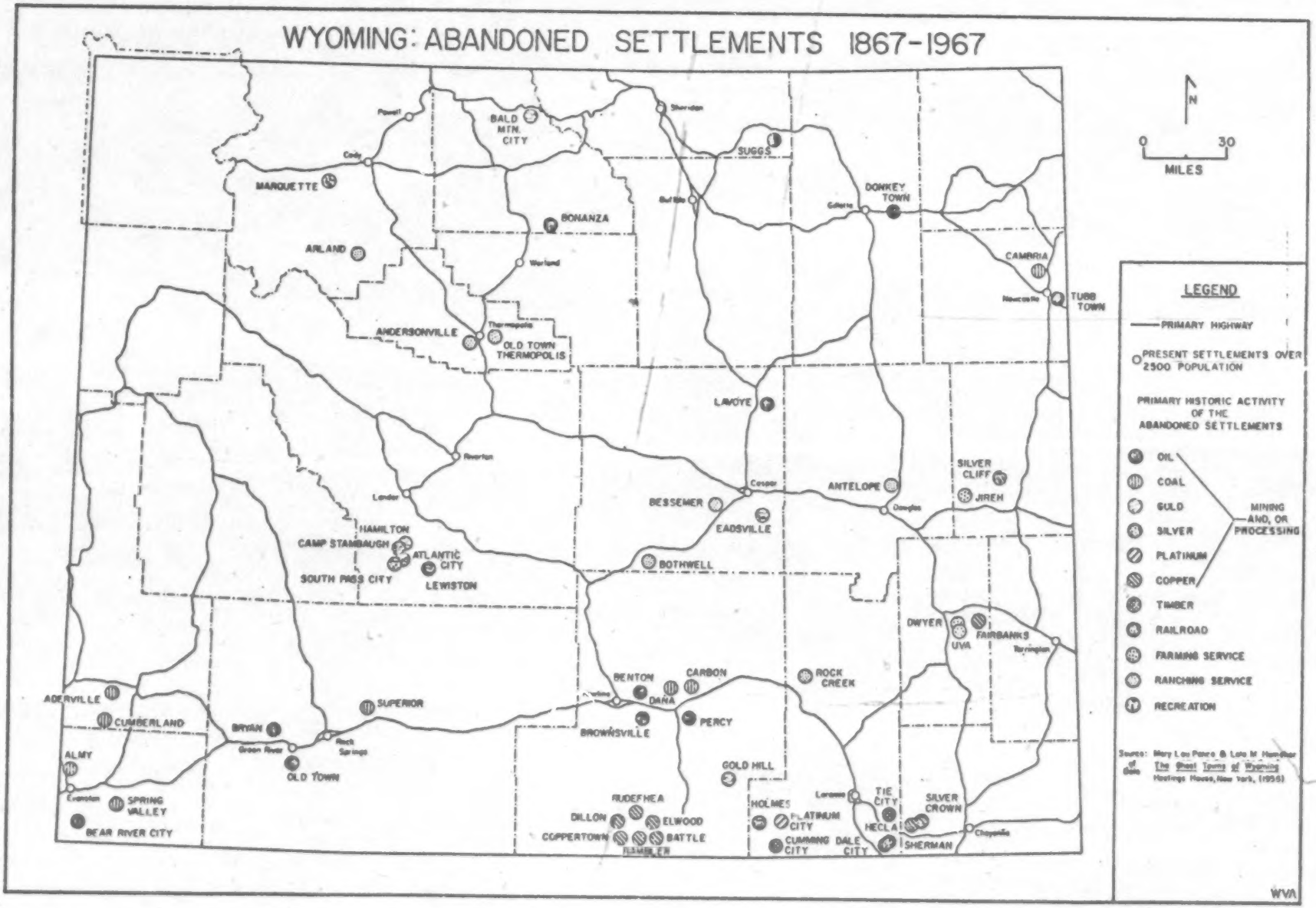
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BALD MTN. CITY
SUGGS
DONKEY TOWN
MARQUETTE
BONANZA
ARLAND
CAMBRIA
TUBB TOWN
ANDERSONVILLE
OLD TOWN THERMOPOLIS
LAVOYE
SILVER CLIFF
JIREH
ANTELOPE
BESSEMER
EADSVILLE
HAMILTON
CAMP STAMBAUGH
ATLANTIC CITY
SOUTH PASS CITY
LEWISTON
BOTHWELL
DWYER
UVA
FAIRBANKS
BENTON
CARBON
DANA
ROCK CREEK
ADERVILLE
CUMBERLAND
SUPERIOR
BRYAN
BROWNSVILLE
PERCY
ALMY
OLD TOWN
GOLD HILL
SPRING VALLEY
BEAR RIVER CITY
RUDEFHEA
DILLON
ELWOOD
COPPERTOWN
BATTLE
HOLMES
PLATINUM CITY
CUMMING CITY
DALE CITY
TIE CITY
HECLA
SILVER CROWN
SHERMAN
LEGEND
PRIMARY HIGHWAY
PRESENT SETTLEMENTS OVER 2500 POPULATION
PRIMARY HISTORIC ACTIVITY OF THE ABANDONED SETTLEMENTS
OIL
COAL
GOLD
SILVER
PLATINUM
COPPER
TIMBER
RAILROAD
FARMING SERVICE
RANCHING SERVICE
RECREATION
MINING AND, OR PROCESSING
Source: Mary Lou Petre & Lola M. Homsher of Gale
The Ghost Towns of Wyoming
Hastings House, New York, (1956)
WVA

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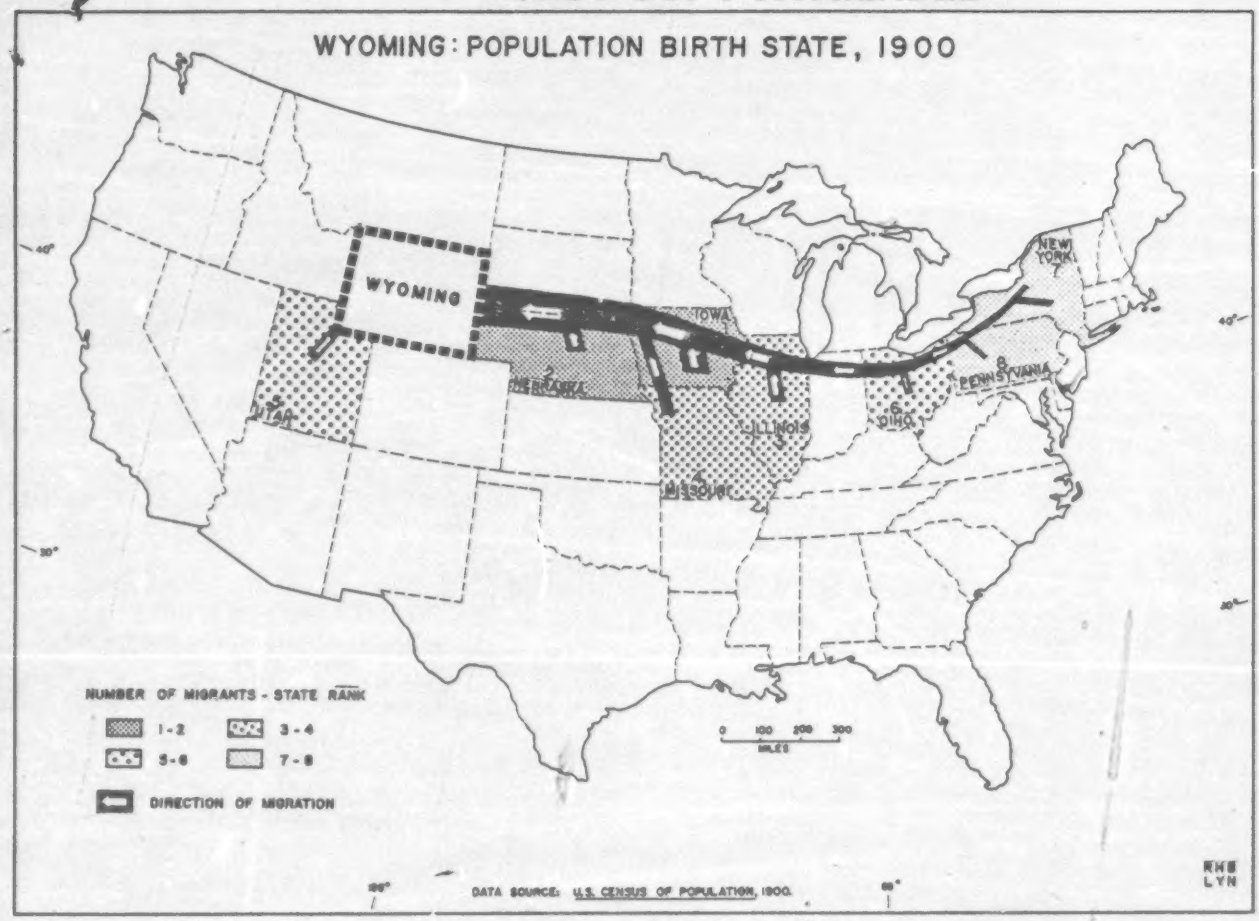

BIRTH STATE OF POPULATION, 1900.

As either a territory or a state, Wyoming has never had a very high percentage of native-born inhabitants. In 1900, for example, only 21% of its 92,531 inhabitants were born in Wyoming. Of the remainder, 19% were foreign-born, and 60% were born in other states. Aside from the normal interest that derives from a knowledge of where the persons living in an area were born, there is the additional decided possibility that such factual material will be helpful in understanding many aspects of culture and culture process as it applies to the region. Such clues aid in a general understanding of the development of Wyoming.

That the American people engaged in a 'westward movement' during the 19th century is well known to nearly everyone. Additional evidence is provided in the pattern indicating where the majority of Wyoming inhabitants were born for the year 1900. With one exception, the first eight states where they immigrated from are east of Wyoming. All of them are in the same latitude zone, a band which stretches in nearly contiguous fashion from east to west for almost 2000 miles. Utah is the exception and as such it reflects the 19th century colonizing efforts in Wyoming of the Church of the Latter Day Saints.

At this time, Iowa with 6,112 migrants to Wyoming led all other states. Nebraska was the second leading state with 5,009 natives who moved to Wyoming and were still living there in 1900. Illinois ranked third with 4,923 migrants, and Missouri, in fourth place, contributed 4,412 persons. The subsequent four places were held by the following states: Utah - 3,750; Ohio - 3,336; New York - 3,280; and Pennsylvania - 3,004. It should be noted that every state contributed some inhabitants.

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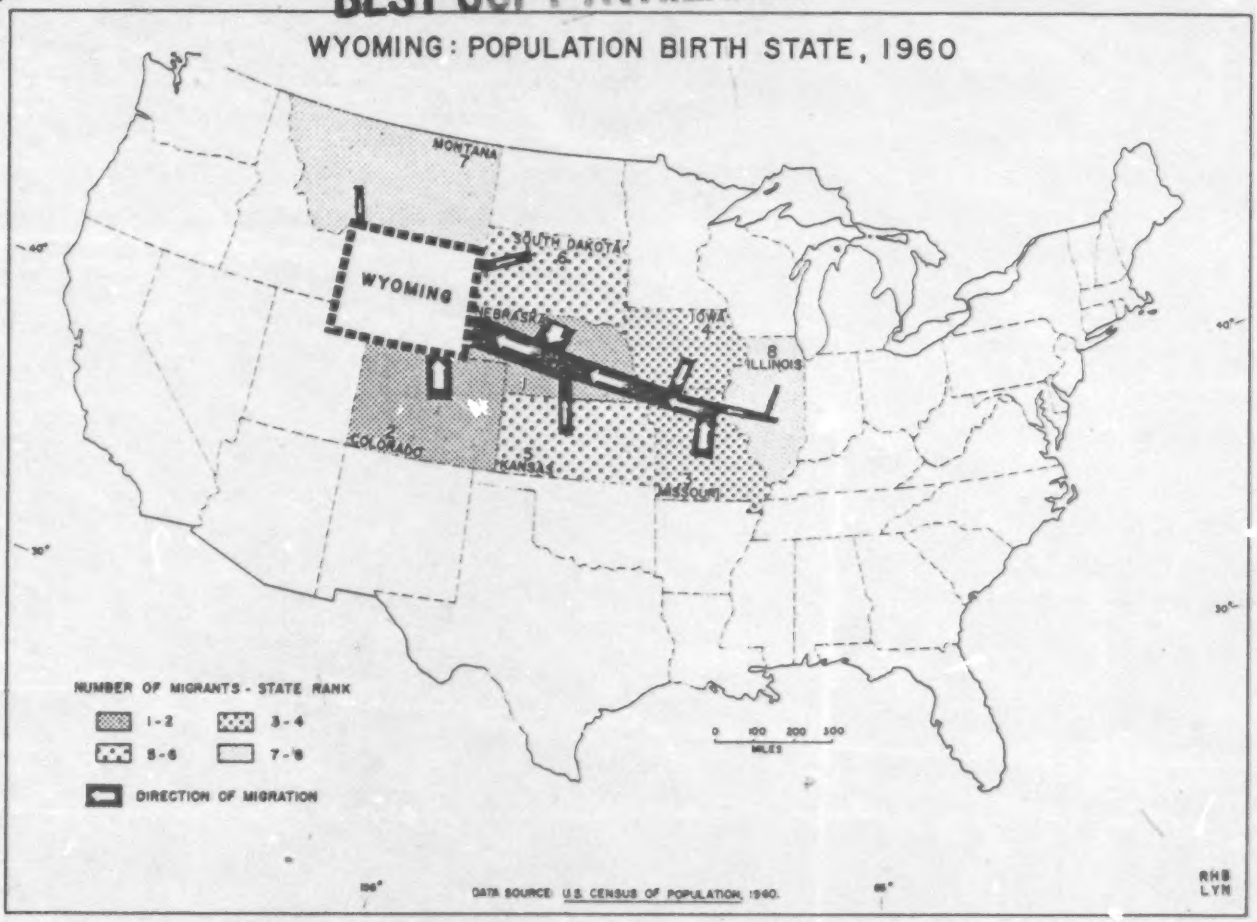

POPULATION BIRTH STATE, 1960.

Between the census of 1900 and that of 1960 the percentage of the population who lived in Wyoming and were state-born increased from 21% to 43%. Only Nevada, Alaska, District of Columbia, Arizona, Florida, and California had lower percentages of state-born population in 1960. In this census a total of merely 3% were found to be foreign-born--a drop of 16% since 1900. Finally, the 1960 figures indicate that 54% of the Wyoming inhabitants were born in other states.

The map pattern makes clear that insofar as Wyoming's population in 1960 is concerned, the American 'westward movement' has not ceased. The axis of the population movement is essentially the same as in the 19th century. In terms of the eight states that contributed the highest percentages of people to Wyoming, the eastern states, such as Ohio, New York, and Pennsylvania, have been replaced by states that are neighbors of Wyoming. Utah is no longer on the list of top eight contributers, but is simply one of the remaining 41 states that sends some migrants to Wyoming.

Nebraska topped all states in its contribution of migrants to Wyoming with a total of 28,893 persons. Colorado was in second position with 17,978 migrants. Native-born people from Missouri were third with 10,241 persons, and Iowa ranked slightly behing Missouri in fourth place with 10,121. The next four places were occupied by: Kansas - 9,961; South Dakota - 7,910; Montana - 7,901; and Illinois - 6,934. Data are not available that would allow a map description of the various places in Wyoming to which these people migrated. It is not clear whether the migrants settled in urban or rural areas.

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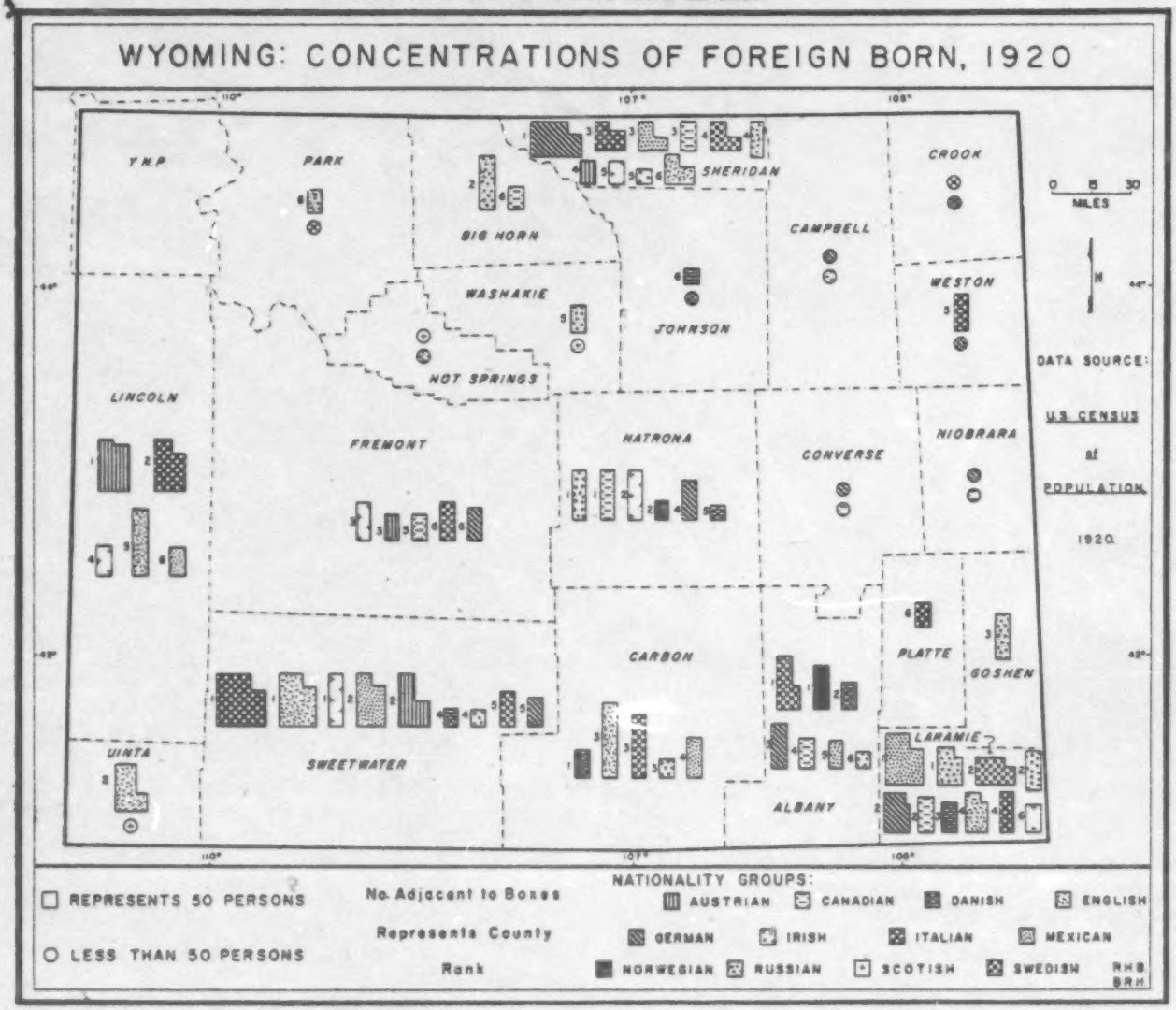

CONCENTRATIONS OF FOREIGN-BORN, 1920.

Foreign-born persons helped to give Wyoming vigor, vision, and variety. With the exception of large groups from Canada and Mexico, every important group was from a European country. Few immigrated from Africa, Asia, Australia, or South America. The numbers in each of the first six largest nationalities were as follows: English - 2,505; Germans - 2,292; Swedish - 2,042; Italian - 1,948; Mexican - 1,786; and Russian - 1,515. Also, the following groups each counted more than 500 persons: Scotch, Canadian, Greek, Yugoslav, Austrian, Irish, Dane, Finn, and Norwegian.

Concentrations of foreign-born were largest in the bigger cities. As in other states, various nationality groups tended to form enclaves. Cheyenne and Laramie County, for example, had the largest numbers of Mexicans and Russians, and they were second in German and Swedish natives. Sweetwater County, and Rock Springs in particular, had the largest groups of Italians, English, and Scotch while being second in Mexicans and Austrians. Albany County headed the list in both Swedish and Norwegian natives, and Natrona County ranked at the top in Canadian and Irish migrants. In addition, Sheridan County had the most Germans, and Lincoln County had the most Austrians.